FUNDAMENTAL ABHIDHAMMA

PART I

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Contents

Editorial preface

I have followed and benefited from the lectures on *Abhidhamma* delivered by Ven. Ashin Nandamālābhivaṃsa to the Burmese Buddhist community in the Baltimore, Maryland and Washington, D.C. area during his visits to the United States of America in 1993-94 and again in April-June 1997. This book provides the core curriculum of these lectures.

Abhidhamma is, in the words of Nāradha Mahāthera "a psychology without a psyche". *Abhidhamma* teaches that ultimate reality consists of four elementary constituents: *Nibbāna*, which is unconditioned, and *citta*, *cetasika* and *rūpa* (meaning consciousness, mental factors and matter, respectively) that are conditioned. They are also called *dhamma*. *Dhamma* literally means to hold its own nature and characteristics. *Dhamma*s are natural laws that are always true. Thus, *Abhidhamma* describes the *dhamma*s, their characteristics, their functions and their relations. All conceptual entities, such as self or person are resolved into their ultimates, i.e., into bare mental and material phenomena that are impermanent.

Some of the laity became scared when they are invited to lectures on *Abhidhamma*. Some think that the lecture, as the name implies, will be "profound" and "way over their heads", or that the lecture will be too "heavy" or "dry" (meaning boring). I would submit that *Abhidhamma* is within us and all around us – in the way we think, speak and act, in our interactions with those – animate and inanimate – around us, and in the purposes underlying these actions and interactions. Thus, I think that *Abhidhamma* is to be applied every day by every one to every conscious action (thought, speech or deed), and that *Abhidhamma* forms the foundation of *Vipassanā* mindfulness that will help us get on the Eightfold Noble Path towards Liberation.

In this book, Ven. Ashin Nandamālābhivaṃsa has provided a concise and simplified, yet thorough and systematic, presentation of *Abhidhamma*. The chapters are written in a simple manner to give

the backbone of *Abhidhamma* which the layman may make reference to, so that he could get an overview of *Abhidhamma* at the basic level. A more detailed "intermediate" level book and an in-depth "advanced" level book on *Abhidhamma* are planned for the near future.

May all beings be able to understand and practise the Buddha's teachings.

Dr. Khin Maung U,
Myanmar-Buddhist Meditation Society, Baltimore, Maryland, USA
June 1997

Foreword to the second edition

The Ven. Sayadaw U Nandamāla's "Fundamental Abhidhamma" has already benefited many students of his *Abhidhamma*-classes. Now-a-days, where *Abhidhamma* is spreading to the world, and more and more foreigners become interested in *Abhidhamma* – especially in connection with *Vipassanā*-meditation – we are in great need of basic and comprehensible *Abhidhamma*-books in straightforward Western languages.

So, the first edition from 1997 was computerized again, a few obvious mistakes were corrected and the *Pāḷi* diacritic marks were complemented. Chapter 4 and 5, meanwhile written by the Ven. Sayadaw, newly could be added.

Still the book on "Fundamental Abhidhamma" is not complete, but we are confident that it will be continued and published completely within the next few years.

I apologize for all mistakes, which are only due to my lack of mindfulness, or my ignorance and limited knowledge.

Aggañāṇī,
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January 2005 - revised November 2005

A Brief Biography of
Dr. Nandamālābhivaṃsa
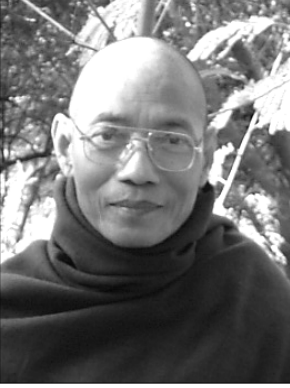
Ashin Nandamāla was born on 22nd March 1940 at the village of Nyaung-bin in Sint-ku, Mandalay, the Union of Myanmar. His parents were U San Hla and Daw Khin, who were pious Buddhists.

At the age of six, he was sent to the monastic school to learn the three R's (Elementary reading, writing and arithmetic) in the Myanmar language.

He was ordained a novice at the Sagaing Hills when he was ten years old. His preceptor was Sayadaw U Canda, well-known as the "Sankin Sayadaw", the presiding monk of the prestigious "*Vipassanā*" monastery. He was given the ecclesiastical name of "Nandamāla".

Ashin Nandamāla started to learn the *Pāḷi* language and the basic Buddhist scriptures under the tutelage of his own elder brother, Sayadaw U Nārada.

Ashin Nandamāla is one of the founders of the Buddhist Teaching Centre, Mahā Subodhayon, in Sagaing, where about two hundred monks receive education in Buddhist philosophy and Buddhist literature. Ashin Nandamāla serves as a religious worker to promote and propagate the Buddha's teaching, both in Myanmar and abroad. Since 2003 he yearly gives Abhidhamma-courses in Europe.

In 1995, Ashin Nandamāla was conferred the title of the Senior Lecturer, "*Aggamahā gantha vācaka paṇḍita*" by the Government of

Myanmar and in 2000 the title "*Aggamahā paṇḍita*". He wrote his ph. D.-thesis about Jainism in Buddhist literature.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing and, after being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its opening in 1998, in 2005 he was appointed the Rector also of this University. In 2003 he founded "*Dhammavijjālaya* - Centre for Buddhist Studies (CBS)" in Sagaing, connected to Mahāsubodhayon monastery.

Ashin Nandamāla is the author of the following books written in Myanmar, *Pāḷi* and English languages:

1. The Biography of the Master (1970)
2. The Life and Literature of Shwehintha Sayadaw (1979)
3. The 90 Years of Life of Daw Malayee (1975)
4. The Hundred Verses on the Life of the Master (1970)
5. The Hundred Verses on the Life of the Thera (1985)
6. The Exposition of True Meaning (Paramattha dīpanī) with Critical Introduction to the Text (Thesis for the degree of Master of Philosophy)
7. Buddhism and Vegetarianism (1990)
8. The Three Meritorious Actions in Buddhism (1992)
9. Mettā (1994)
10. The Fundamental Abhidhamma (including a chapter on the History of Abhidhamma) (1997)
11. A Study of Jainism according to Buddhist Literature (Thesis for the degree of Ph.d., 2001)
12. Patthann Myat Desana (Discourse on Paṭṭhāna, 2004)
13. The Dhamma mirror (2004)

THE HISTORY OF ABHIDHAMMA

1. Why is it called *Abhidhamma*?

Abhidhamma is unique in Buddhism. It is one of the *Tipiṭaka Pāḷi* texts which explains *dhamma*s in detail and in an analytical way. Regarding the explanation of *dhamma*s, it does so in more detail than *Suttanta*. That is why the text is called "*Abhidhamma*".

2. Who is the author?

The Buddha is the author of *Abhidhamma*. There was a controvery about the authorship. It has been said that *Abhidhamma* is not the teaching of the Buddha. Indeed, that it is only later work.

Thera Buddhaghosa, a new commentator, advocates that *Abhidhamma* is the Buddha's teaching. It is described in his commentary on *Dhammasangaṇī*, *Atthasālinī* by name:

> "His heart by that world-pitying love inspired,
> When, after the Twin Miracle, he dwelt.
> At the high mansion of the Thirty-three,
> Throned – like the sun on Mount *Yugandhara*
> On *Pandukambula*, his rocky seat,
> Under the tree called *Paricchattaka*,
> He by that noble insight gave discourse,
> On the *Abhidhamma* to the spirit who came,
> Led by his mother, from the myriad worlds,
> And compassed him about on every side."
>
> (The Expositor, 2)

3. Who brought *Abhidhamma* to the human world?

In *Theravāda* Buddhist circle, it is widely accepted that *Abhidhamma* was taught to the deity. In the seventh year after His enlightenment, the Buddha went to the world of the deity and taught *Abhidhamma* for three months.

During those days the Buddha came down to this world for the purpose of having meals every morning as a human. *Uttarakuru*, the north continent, was the place where the Buddha went for alms-food. After lunch, the Buddha rested under a big tree on the bank of the lake, *Anotatta*.

Ven. *Sāriputta*, one of the chief disciples, approached and served the Buddha with water. At this meeting with Ven. *Sāriputta*, the Buddha briefed him about what He had taught in the deity world. Ven. *Sāriputta* thus learnt and brought the *Abhidhamma* to the human world. Then, he taught his *Bhikkhu* pupils the doctrine. In this way, *Abhidhamma* was introduced into our world. However, it should be noted that the *Abhidhamma* taught to the deity is in great detail and that the *Abhidhamma* retold by Ven. *Sāriputta* is in a concise form.

4. The Seven *Abhidhamma* Texts

The *Abhidhamma* comprises seven texts, viz.,
(1) *Dhammasangaṇī*, the Explanation of *Dhamma*s,
(2) *Vibhaṅga*, the Book of Analysis,
(3) *Dhātukathā*, the Speech on the Elements,
(4) *Puggalapaññatti*, the Designation of Individuals,
(5) *Kathāvatthu*, the Points of Controversy,
(6) *Yamaka*, the Book of Pairs, and
(7) *Paṭṭhāna*, the Book of Conditions.

This is the list that is widely accepted in the *Theravāda* Buddhist circle. There was a controversy about the treatise, *Kathāvatthu*. Instead of *Kathāvatthu* the *Abhidhamma* text was enumerated as "*Dhamma hadaya vibhaṅga*" by some, as "*Mahā dhātu kathā*" by others.

Ven. *Buddhaghosa* advocated the list of the *Abhidhamma* text only with "*Kathāvatthu*". However, *Kathāvatthu* is a work of *Thera Moggaliputta Tissa* who made his appearance 263 years after the

Buddha's *parinibbāna*. Although it was so, originally the Buddha himself gave "the outline of *Kathāvatthu*". Then it was detailed by Ven. *Moggaliputta Tissa* referring to one thousand *sutta*s – five hundred of His own and five hundred of others. Therefore, as justified by Ven. *Buddhaghosa*, *Kathāvatthu* is a teaching of the Buddha in a manner.

5. Commentaries on *Abhidhamma*

There are five topics that are expounded in the *Abhidhamma* texts, namely *Citta* (consciousness), *Cetasika* (mental concomitants), *Rūpa* (matter), *Nibbāna* (a state of freedom from attachment) and *Paññatti* (concept). Of them the *Paññatti* alone is unreal (unsubstantive) while the others are real (substantive) in the ultimate sense. They are all denoted by using the term *dhamma*, which is in the sense of "bearing its own nature".

The *dhamma*s which are expounded in the *Abhidhamma* texts are profound. It is difficult to understand them without a complete explanation. Thus commentaries were written to explain the *Abhidhamma*. It is not known how many commentaries have been compiled. *Mahā aṭṭhakathā* could be the first commentary. It might be of Indian origin and was brought to Sri Lanka island by Ven. *Mahinda* who introduced Buddhism into Sri Lanka. *Mahā aṭṭhakathā* was written in Singhalese in order to avoid mixing of the original meaning with other sect's views.

Then Ven. *Buddhaghosa* condensed *Mahā aṭṭhakathā* and translated it into *Pāḷi*. Ven. *Buddhaghosa*'s commentaries are translated into three texts:

(1.) *Atthasālinī*, the commentary on *Dhammasangaṇī*,
(2.) *Sammohavinodanī*, the commentary on *Vibhaṅga*, and
(3.) *Pañca-pakaraṇa aṭṭhakathā*, the commentary on the other five texts.

When the new commentaries appeared, the old ones gradually disappeared. As a new commentary became popular and it became necessary to explain it. Ven. *Ānanda* wrote a sub-commentary on the new commentary. This sub-commentary is known as *Mūlaṭīkā*. Ven. *Ānanda*'s Abhidhammic views are very high and his comments are very elucidatory. He criticized some of the views that are expounded by Ven. *Buddhaghosa*.

Then, *Anuṭīkā* appeared to explain *Mūlaṭīkā*. It is a work of Ven. *Dhammapāla* who was also a commentator of *Visuddhimagga Mahā Ṭīkā*. He was an advocate of the opinion of Ven. *Buddhaghosa*, which was rejected by Ven. *Ānanda*.

6. *Abhidhamma* flourished in Sri Lanka

It is believed that *Abhidhamma* was introduced into Sri Lanka when Ven. *Mahinda*, a leader of the *Asoka* mission, arrived on the island. During the earlier period, the study of *Abhidhamma* could be through the *Pāḷi* text and its commentary, *Mahā aṭṭhakathā*.

Before or at the time of Ven. *Buddhaghosa*, there appeared celebrated Abhidhammic scholars in Sri Lanka. Their names and views are found here and there in the commentaries of Ven. *Buddhaghosa*. They are:

(1) *Tipiṭaka Cūḷānāga*,
(2) *Moravāpivāsi Mahādatta*,
(3) *Tipiṭaka Mahādhammarakkhita*,
(4) *Tipiṭaka Cūḷābhaya*, and
(5) *Abhidhammika Godatta*.

They are believed to be senior to Ven. *Buddhaghosa*, the new commentator. Their Abhidhammic views are referenced significantly in his books.

Actually *Abhidhamma* is so profound that it is hard to understand. Students need easy access to that subject. Therefore, the

Abhidhammic scholars in Sri Lanka tried to write concise books on *Abhidhamma*.

Ven. *Buddhadatta*, a contemporary of Ven. *Buddhaghosa*, wrote two books: *Abhidhammāvatāra* (An Approach to Abhidhamma) and *Rūpārūpa-vibhāga* (The Analysis of Mind and Matter).

In about the ninth century A.D., there appeared an Abhidhammic scholar in Sri Lanka. He is Ven. *Anuruddha* who came from Southern India to Sri Lanka. He wrote three books on *Abhidhamma*:

(1) *Abhidhammattha Saṅgaha*, Compendium of *Abhidhamma*,
(2) *Paramattha vinicchaya*, the Clarification of Reality, and
(3) *Nāmarūpa-pariccheda*, the Analysis of Mind and Matter.

Through these books the study of *Abhidhamma* flourished and is kept alive.

7. How *Abhidhamma* flourished in Myanmar

Perhaps Buddhism could have been introduced into Myanmar earlier than the *Asoka* mission that arrived in *Suvaṇṇa bhūmi*, a part of Myanmar. When Buddhism was introduced, the *Tipiṭaka Pāḷi* texts could have been brought.

During the reign of King Manuhā in early 11th century A.D., there were Buddhist monks who were well-versed in *Tipiṭaka* in *Suvaṇṇa bhūmi*. When King Anawratha united the entire Myanmar people into one kingdom, Buddhism became more prevalent. The king brought *Tipiṭaka* books from *Suvaṇṇabhūmi* as well as from Sri Lanka and established a library to keep them.

The study of *Abhidhamma* started to become popular in Myanmar. At the time of King Navapati Seethū, 1173 A.D., Ven. *Saddhammajotipāla*, well known as *Sappada* (*chappada*), was back from Sri Lanka after having made a long-term study. He wrote two

books on *Abhidhamma*, *Saṅkhepa vaṇṇanā* (Concise Explanation) and *Nāma cāradīpaka* (the Exposition of Mind Appearance).

During the reign of King Kyaswā, 1234 A.D. the people of Bagan were interested in *Abhidhamma*. The king and other members of the royal families earnestly studied *Abhidhamma*. The king wrote a small book, *Paramattha vindu* (A Spot of Reality). Some of the women in Bagan, it was said, even those who had children, learnt a section of *Paṭṭhāna* by heart. It was recorded that there was a minister who was well-versed in *Tipiṭaka*.

When the era of Pinya (1312 A.D.) started the study of *Abhidhamma* continued to be propagated. At the time of King Thiha Thura (1350- 1359) Ven. *Ñāṇakitti* wrote the two books on *Abhidhamma*, namely, *Atthasālinī-yojanā* and *Sammohavinodanī yojanā*. In "*yojanā*" book it gives *Pāḷi* to *Pāḷi* explanation.

When the era of Inwa (726) dawned, the study of *Abhidhamma* flourished in Myanmar. The list of *Abhidhamma* texts that were studied in Inwa are as follows:

 (1) The Seven *Abhidhamma Pāḷi* texts
 (2) Commentaries on the above
 (3) *Mūlaṭīkā*
 (4) *Anuṭīkā*
 (5) *Abhidhammattha Saṅgaha*
 (6) *Ṭīkā* on the above [old]
 (7) *Ṭīkā* on the above [new]
 (8) *Nāmarūpa-pariccheda Ṭīkā* [new]
 (9) *Paramattha-vinicchaya Ṭīkā* [new]
(10) *Mohāvicchedani*

During the reign of King Narapati (1442-1468) of Inwa, *Thera Ariya vaṃsa* wrote in *Pāḷi* a commentary on *Vibhāvinī*. It is named "*Manisāramañjūsā*". In Ramañña Territory, lower Myanmar, the King Sinphyushin ruled Haṃsavati (Hantharwady as the Burmese pronounced). During that time (1550-1580) *Thera Mahāsuvaṇṇadīpa* wrote in *Pāḷi Apheggusara-dīpanī*, a commentary on *Vibhāvinī*.

Also, there have been many books, *Nissaya*, in which word for word translation into Burmese is offered.

During the reign of King Thalun (1629-1648), the *Pathamapyan* examinations were held. In this examination *Abhidhamma* was a compulsory subject. Therefore, the study of *Abhidhamma* was prevalent among Buddhist monks. A large number of books on *Abhidhamma* either in *Pāḷi* or in Burmese appeared in this period.

During the Konbaung period 1753-1885), the study of *Abhidhamma* continued to be popular. In monastic examinations, *Abhidhamma* was a compulsory subject. At present, even lay people are interested in *Abhidhamma*. *Abhidhamma* examinations are held yearly for lay people.

Mandalay, a great Buddhist study centre, was founded in 1859 by King Mindon. During the reign of King Mindon (1859-1878), there were 60,000 monk students who were studying *Pāḷi* and *Tipiṭaka* under 80 great monk teachers in Mandalay. The king honoured the teachers with the highest title, *Rājagūru*, and awarded provisions for food, cloths, shelter and medical treatment.

In those days, monks delivered lectures on *Abhidhamma* using two reference books, *Mūlaṭīkā* and *Anuṭīkā*. No reference was made to the two books, *Vibhāvinī* and *Manisaramañjūsā*. Their opinion was that *Vibhāvinī* was full of mistakes and *Manisaramañjūsā* was full of unnecessary points.

In Myanmar there are a large number of Abhidhamma texts that are edited and printed. There are seven *Abhidhamma* treatises which are of Indian origin. The commentaries and sub-commentaries which were written in Sri Lanka, number 26.

In reference to those *Pāḷi* and Commentaries, Abhidhammic scholars in Myanmar wrote numerous books that dealt with

Abhidhamma. Those which are written in *Pāḷi* number 43, those written in *Pāḷi* and Burmese number 112, and those that give general information on *Abhidhamma* amount to 333 books, according to the list of "*Abhidhamma* History" in Burmese (printed in 1965). Thus, in Myanmar, the study of *Abhidhamma* is still kept alive.

8. The role of *Abhidhammattha saṅgaha*

In Myanmar *Abhidhammattha saṅgaha* is widely known as "*Thingyo*" which is derived from the *Pāḷi* word "*saṅgaha*", or "*thingaha*" as Burmese people pronounce.

In monastic schools in Myanmar the two books, "*Thada*" and "*Thingyo*" are very important subjects. They are compulsory in *Pāḷi* examinations and young novices are required to learn them by heart. Here "*thada*" which is derived from "*sadda*" is denoted "*kaccayāna*", the *Pāli* Grammar.

Thingyo or *Abhidhamma saṅgaha* serves as a primer of *Abhidhamma* in Myanmar. Its utility ranks very high, and its excessively condensed points stimulates students who wish to learn *Abhidhamma* with greater efforts.

The way in which Burmese *Abhidhamma* students practice is as follows: First they learn "*Thingyo*" by heart, then the meaning through the "*Nissaya*" books in which word for word translation is given. After that students need to study the text by going into detail through commentaries, such as *Vibhāvinī Ṭīkā*. This is the way of learning the text at the ordinary level. At the advanced level, students need to proceed with the study of *Abhidhamma* through the original *Pāḷi* texts and their commentaries. In this way, Burmese Buddhist monks are well-versed in *Abhidhamma*. So *Abhidhammattha saṅgaha* plays a key role in study of *Abhidhamma*.

To learn *Abhidhammattha saṅgaha* there needs to be commentaries in which general information are given. The following are some of Commentaries on *Abhidhammattha saṅgaha*:

1. *Abhidhammattha saṅgaha Ṭīkā* [old], by *Nava vimalabuddhi* of Sri Lanka,
2. *Abhidhammattha Vibhāvinī*, by *Sumaṅgala sāmi* of Sri Lanka,
3. *Sankhepa vaṇṇanā*, by *Saddhamma-jotipāla* of Myanmar [1446],
4. *Abhidhammattha dīpanī,* by *Silācāra* of Myanmar [1801],
5. *Paramatthadīpanī,* by *Ñāṇa Thera*, *Ledi Sayadaw*, of Myanmar [1897],
6. *Aṅkura Ṭīkā*, by *Vimala Thera* of Myanmar [1905],
7. *Mahā atula Ṭīkā*, by *Nāgindasāmi* of Myanmar [1914],
8. *Abidhammattha saṅgaha vinicchaya,* by *Paññājota* of Myanmar [1919].

9. The role of *Vibhāvinī*

Vibhāvinī, as its full name *Abhidhammattha Vibhāvinī*, is one of the commentaries on *Abhidhammattha saṅgaha*. It is a work of *Sumaṅgala sāmi* and the most popular and most authoritative.

The writing style is very simple and the explanations are elucidatory. So the Commentary is known in Myanmar as "*Ṭīkā-gyaw*" meaning "the famous *Ṭīkā*".

In Myanmar Buddhist monks have been studying *Ṭīkā-gyaw* since long time ago. It demands the easy access to the text and commentaries were compiled in *Pāḷi* or in Burmese by scholar monks.

During the *Konbaung* period (1753-1885) there have been some Abhidhammic scholars whom criticize *Vibhāvinī*. They asserted that *Vibhāvinī* is full of mistakes.

Although it is so, *Vibhāvinī* continues to maintain its populatity among those who study Abhidhamma in Myanmar.

10. Ledi Sayadaw

The history of Abhidhamma would not be complete without mentioning Ledi Sayadaw, a great teacher of *Abhidhamma*, and one of his famous writings, *Paramatthadīpanī*, the most important book in the history of Abhidhamma.

He was born in 1846 in a village, Saipyin, in Dipeyin Topwnship, upper Myanmar. The name given him by his preceptor was *Ñāṇa*. After he had entered into the order, he studied *Pāḷi* and *Tipiṭaka* in Mandalay. In 1886, he founded a monastery in the forest, *Ledi*, in the north of Monywa. It was named "Ledi" after the forest. Ven. *Ñāṇa* was known "Ledi Sayadaw" after the name of the monastery he founded.

Ledi Sayadaw wrote over 100 books on grammar, ethical, religious and philosophical aspects of Buddhism. Of them *Paramatthadīpanī* is a book which is written in *Pāḷi* and, as mentioned before, it is the most important in the history of *Abhidhamma*. His fame spread beyond the borders of Myanmar. In 1911 the Government honoured him with the title of "*Aggamahā paṇḍita*". In 1918 an honorary degree, D.Lit., was conferred on him by the University of Rangoon.

Ledi Sayadaw passed away in Pyinmanar at the age of 77.

11. *Paramatthadīpanī*, the critique of *Vibhāvinī*

Ledi Sayadw was very interested in *Abhidhamma*, and had been studying that doctrine with great attention. He noticed that some opinions were mistakenly informed in *Abhidhamma* commentaries. Especially *Vibhāvinī* is full of grammatical, logical and philosophical mistakes.

In 1897 Ledi Sayadaw wrote *Paramatthadīpanī*, a commentary on *Abhidhammattha saṅgaha*. It offers general information of the text and correct meaning of the words. It also pointed out some mistakes which are put forward in *Abhidhamma* commentaries, especially in *Vibhāvinī*.

Paramatthadīpanī made several unfavourable comments about the opinion of *Vibhāvinī* and presented innovative ideas.

However, the innovations presented in *Paramatthadīpanī* had not met with general acceptance. Actually the critique aroused more controversy among the readers.

The advocates of *Vibhāvinī* published some commentaries which were written in *Pāḷi*:

1. *Aṅkura Ṭīkā*, by Ven. *Vimala*, Talaigon Sayadaw, in 1905,
2. *Mahā atula Ṭīkā*, by Ven. *Nāgindasāmi*, in 1914,
3. *Paramattha visodhanī*, by Ven. *Dīpamāla*, Chaung Oo Sayadaw,
4. *Abhidhammattha Vibhāvinī yojanā*, by Ven. *Ñāṇindāsabha*, in 1918, and
5. *Abhidhammattha-saṅgaha vinicchaya*, by Ven. *Paññājota*, in 1919.

There were also other books and articles written in Burmese, some offering unfavourable comments and others giving favourable comments about the criticizing *Vibhāvinī*. But "*Abhidhammattha saṅgaha vinicchaya*" arbitrates between the two commentaries, *Vibhāvinī* and *Paramatthadīpanī*.

In 1916, Ledi Sayadaw wrote *Anudīpanī*, a sub-commentary on *Paramatthadīpanī*, to clarify his innovation in *Paramatthadīpanī*.

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Mahā Subodhayon Kyaung Taik
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June 1997

THE FUNDAMENTAL ABHIDHAMMA

Namo sammāsambuddhassa

Abhidhamma:

Abhidhamma, the *Pāḷi* term, is used for the profound *dhamma*. The text in which the profound *dhamma* is explained is also called "*Abhidhamma*".

The commentary gives the definition of "*Abhidhamma*" thus: *Abhidhamma* is a treatise in which the *dhamma* is explained in more detail and in an analytical way than *Suttanta*.

Seven *Abhidhamma* Texts:

There are seven treatises that compose the whole "*Abhidhamma piṭaka*", meaning "the basket of philosophy". They are comprised as follows:

1. *Dhammasangaṇī*   Classification of *Dhamma*s
2. *Vibhaṅga*   The Book of Analysis
3. *Dhātukathā*   A Talk on the Elements
4. *Puggala paññatti*   Designation of Individuals
5. *Kathāvatthu*   Points of Controversy
6. *Yamaka*   The Book of Pairs
7. *Paṭṭhāna*   Conditional Relation

The Two Types of *Dhamma*s explained in *Abhidhamma*:

There are two types of *dhamma*s that are explained in *Abhidhamma* treatise. They are *Paññatti* and *Paramattha*.

Paññatti comprises names and things. The names are *paññatti*. Because, through names we are able to know things. Things are also *paññatti*. Because they have to be known through names. All of the

names we call and all of the words we use are "*sadda paññatti*". Because, through them we have to know the things concerned. The things are "*attha paññatti*". Because they have to be known by mean of names and words.

Paññatti changes its designation when its form or substance changes. It is, however, conventional truth (*sammuti sacca*), because it is something that is generally accepted. Using the conventional truth, the Buddha gives guidelines dealing with status, obligation of human society, morality, conditions of success in life and so on.

Paramattha is the ultimate reality. The *dhamma* of ultimate reality is that they never change (their nature or characteristic). It is real forever. The ultimate reality is abstract truth (*paramattha sacca*). Using the abstract truth, the Buddha expounds the wisdom of realization and emancipation (liberation).

The Four Ultimate Realities

The ultimate reality can be divided into four according to its own characteristics, namely:

1. *Citta*   Consciousness
2. *Cetasika*   Mental states
3. *Rūpa*   Matter
4. *Nibbāna*   The state of freedom from attachment

In the ultimate sense, a human being is only a concept. It is composed of mind and matter. Mind consists of consciousness and mental states.

Nibbāna is a state in which mind and matter become completely extinct.

CHAPTER 1

Citta: Consciousness

Definition and classification

    Citta, consciousness, is awareness of object. It is conscious (aware) of object, so it is called *citta*. All types of consciousness are the same according to the nature of being conscious of the object. But, it can be classified into 89 or 121 through the plane where it arises, type, associated *dhamma*, promptitude, *jhāna*, object that receives and *magga* (the constitution of the Eight Noble Paths).

Citta 89/121

Kāmāvacara = 54	*akusala* = 12	*lobhamūla*	= 8
		dosamūla	= 2
		mohamūla	= 2
	ahetuka = 18	*akusala vipāka*	= 7
		kusala vipāka	= 8
		kriya	= 3
	kāma sobhana = 24	*kusala*	= 8
		vipāka	= 8
		kriya	= 8
Rūpāvacara = 15		*kusala*	= 5
		vipāka	= 5
		kriya	= 5
Arūpāvacara = 12		*kusala*	= 4
		vipāka	= 4
		kriya	= 4
Lokuttara = 8/ 40		*magga*	= 4/20
		phala	= 4/20

Kāmāvacara – 54

*Citta*s that frequent *kāma* plane are called "*kāmāvacara*" (consciousness that frequents the plane of sensual pleasure). The *kāmāvacara citta* is first classified into three, namely, *akusala, ahetuka* and *sobhana*.

Akusala – 12

Akusala means "contradiction of *kusala*". *Kusala* means meritorious, wholesome or moral. So *akusala* is demeritorious, unwholesome or immoral. All types of *akusala* are with fault and bring about ill (bad) results.

Akusala consciousness is classified into three types by means of its root, namely:
1. *Lobhamūla*   Attachment-rooted consciousness
2. *Dosamūla*   Hatred-rooted consciousness
3. *Mohamūla*   Delusion-rooted consciousness

Note: Attachment, hatred and delusion are mental concomitants, and they are the root of all types of *akusala*.

Lobhamūla – 8

The consciousness that is rooted in attachment is *"lobhamūla"*. All types of *lobhamūla* are the same in the nature of craving. But it is divided into eight according to feeling, association and promptitude.

The *lobhamūla* consciousness is twofold by means of feeling: pleasant feeling and neutral feeling. Each one is twofold by means of association: with wrong view and without wrong view. So *lobhamūla* is four types. Again each of them is divided twofold by means of promptitude: with promptitude and without promptitude. Thus *lobha-mūla* is classified into eight.

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The following is how *lobhamūla* can be divided into eight types:

Feeling	Association	Promptitude
With pleasant	With wrong view	Without
With neutral	Without wrong view	With

The meaning of *Pāḷi* terms:

Somanassa-sahagata	=	accompanied by pleasure
Upekkhā-sahagata	=	accompanied by indifference
Diṭṭhigata-sampayutta	=	connected with wrong view
Diṭṭhigata-vippayutta	=	disconnected from wrong view
Asaṅkhārika	=	without promptitude
Sasaṅkhārika	=	with promptitude

Dosamūla – 2

The consciousness that is rooted in hatred is "*dosamūla*". All types of *dosamūla* are the same in feeling and association. But it is classified into two by means of promptitude: with promptitude and without promptitude.

The following is how *dosamūla* can be divided into two types:

Feeling	Association	Promptitude
With displeasure	With ill will	Without
		With

Pāḷi terms and their meanings:

Domanassa-sahagata	=	accompanied by displeasure
Paṭīgha-sampayutta	=	connected with ill will

Mohamūla – 2

The consciousness that is rooted in delusion is "*mohamūla*". All types of *mohamūla* are the same in feeling, indifference. It is classified into two according to association. But it cannot be divided as "with promptitude and without promptitude".

How *mohamūla* can be divided into two types:

Feeling	Association
Indifference	Connected with doubt
	Connected with restlessness

Pāḷi terms and their meanings:

Upekkhā-sahagata	=	accompanied by indifference
Vicikicchā-sampayutta	=	connected with doubt
Uddhacca-sampayutta	=	connected with restlessness

Ahetuka – 18

In *Abhidhamma* treatise, the six types of mental states, *lobha* = attachment, *dosa* = hatred, *moha* = delusion, *alobha* = non-attachment, *adosa* = non-hatred, and *amoha* = non-delusion, are described as "*hetu*", meaning conditions that fortify effects concerned like the root of a tree.

The consciousness that dissociates from such a "*hetu*" is called "*ahetuka*". It means a consciousness that is absent from "*hetu*".

Ahetuka citta is divided into three according to "types", namely,

1. *Akusala vipāka*	=	result of *akusala*
2. *Kusala vipāka*	=	result of *kusala*, and
3. *Kriya / kiriya*	=	functional consciousness

Akusala vipāka – 7

The consciousness that is the result of *akusala* is called "*akusala vipāka*". The *akusala vipāka citta* is classified into seven according to base where mind arises and function that mind performs.

Note: The base where mind arises is six-fold; the function mind performs is 14. They will be explained later.

How *akusala vipāka* is classified into seven:

A.   According to base:
  1.   Eye-consciousness accompanied by indifference, and so are
  2.   Ear-consciousness
  3.   Nose-consciousness
  4.   Tongue-consciousness
  5.   Body-consciousness accompanied by pain

B.   According to function:
  6.   Receiving consciousness accompanied by indifference
  7.   Investigating consciousness accompanied by indifference

Pāḷi terms and their meanings:

Upekkhā-sahagata	= accompanied by indifference
Dukkha-sahagata	= accompanied by pain
Cakkhu-viññāṇa	= eye-consciousness
Sota-viññāṇa	= ear-consciousness
Ghāna-viññāṇa	= nose-consciousness
Jivhā-viññāṇa	= tongue-consciousness
Kāya-viññāṇa	= body-consciousness
Sampaṭicchana	= receiving
Santīraṇa	= investigating

Kusala vipāka – 8

The consciousness that is the result of *kusala* is called "*kusala vipāka*". The *kusala vipāka citta* is classified into eight according to base where mind arises and function that mind performs.

How *kusala vipāka* is classified into eight:

A.   According to base:
  1.   Eye-consciousness accompanied by indifference, and so are
  2.   Ear-consciousness
  3.   Nose-consciousness
  4.   Tongue-consciousness
  5.   Body-consciousness accompanied by happiness

B.   According to function:
  6.   Receiving consciousness accompanied by indifference
  7.   Investigating consciousness accompanied by indifference
  8.   Investigating consciousness accompanied by pleasure

Pāḷi terms and their meanings:

Upekkhā-sahagata	= accompanied by indifference
Sukha-sahagata	= accompanied by happiness

Kriya – 3

The consciousness that acts, but does not produce an effect (as *kamma* does) is called "*kriya*". The *kriya citta* is classified into three according to function.

How *kriya* is classified into three types:
1. Adverting consciousness in Five-door accompanied by indifference
2. Adverting consciousness in Mind-door accompanied by indifference
3. Smile-producing consciousness accompanied by pleasure

Pāḷi terms and their meanings:

Pañca-dvāra-āvajjana	=	altering consciousness in Five-door
Mano-dvāra-āvajjana	=	altering consciousness in Mind-door
Hasituppāda	=	smile-producing consciousness

Kāma-sobhana – 24

Among the *kamāvacara cittas*, 24 types of consciousness are called "*sobhana*" because they are magnificent due to being good qualities and producing good effects.

The *kāma-sobhana* citta is classified into three types, namely, *kusala*, *vipāka* and *kriya*.

Kusala – 8

Kusala is so-called because it eradicates evil. All types of *kusala* are naturally free from fault and bring about happiness.

Kusala citta is classified into eight, according to feeling, association and promptitude. The following is how *kusala* can be divided into eight types:

Feeling	Association	Promptitude
With pleasant	With knowledge	Without
With neutral	Without knowledge	With

When *kusala citta* arises, it feels pleasant or indifferent. Each of them is two-fold: with knowledge and without knowledge. So *kusala* is four. Four multiplied by the two promptitudes, without or with, gives eight.

The meaning of *Pāḷi* terms:

Ñāṇa-sampayutta	=	connected with knowledge
Ñāṇa-vippayutta	=	disconnected from knowledge

Vipāka – 8

The consciousness that is the result of *kusala* is called "*vipāka*". The *vipāka citta* is classified in the same way as *kusala* that is its cause. Thus, *vipāka* is classified into eight types similar to *kusala*.

Kriya – 8

Kriya means mere action. It is, although similar to *kusala*, not operative. Nor does it bear the result of *kusala*. It arises within *arahanta*s who are devoid of mental defilements and do not come to be reborn in the next life. *Kriya* is classified into eight types in the same way.

Classification of *kāmāvacara citta*

1. According to feeling:

Citta associated with pleasure		18
Citta associated with happiness		1
Citta associated with displeasure		2
Citta associated with pain		1
Citta associated with neutral feeling		32
	Total	54

2. According to type:

Kusala		8
Akusala		12
Vipāka		23
Kriya		11
	Total	54

Rūpāvacara – 15

The consciousness that arises mostly in the "*rūpa brahma*" world is called "*rūpāvacara*". The *rūpāvacara citta* is basically classified into five according to the five *jhāna* stages. Then five multiplied by the three types, *kusala*, *vipāka* and *kriya*, comes to 15.

The constitution of *jhānas*

1. The first *jhāna* that is constituted by *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*.
2. The second *jhāna* that is constituted by *vicāra*, *pīti*, *sukha* and *ekaggatā*.
3. The third *jhāna* that is constituted by *pīti*, *sukha* and *ekaggatā*.
4. The fourth *jhāna* that is constituted by *sukha* and *ekaggatā*.
5. The fifth *jhāna* that is constituted by *upekkhā* and *ekaggatā*.

The meaning of *Pāḷi* terms:

Jhāna	= *Jhāna* is so called because it concentrates firmly on an object. The word *jhāna* is used for the unity of *jhāna* factors.
Jhānaṅga	= There are 5 *jhāna* factors, namely, *vitakka*, *vicara*, etc.
Vitakka	= Initial application
Vicāra	= Sustained application
Pīti	= Joy
Sukha	= Happiness
Upekkhā	= Neutral feeling
Ekaggatā	= One-pointedness of the object

Paṭhama jhāna is the constitution of five *jhāna* factors, and it is the first stage that is attained.

Dutiya jhāna is the constitution of four *jhāna* factors, and it is the second stage that is attained.

Tatiya jhāna is the constitutions of three *jhāna* factors, and is the third stage attained.

Catuttha jhāna is the constitution of two *jhāna* factors, and it is the fourth stage that is attained.

Pañcama jhāna is the constitution of two *jhāna* factors, and it is the fifth stage that is attained.

Jhānaṅgas					Jhānas
V	V	P	S	E	1st
	V	P	S	E	2nd
		P	S	E	3rd
			S	E	4th
			U	E	5th

The meaning of *jhāna:*

In another way, *jhāna* is so-called because it temporarily burns those adverse mental states. They are termed *nivaraṇa* in *Pāḷi*.

Nivaraṇa – 5

The *Pāḷi* word, *nivaraṇa*, is equivalent to the English word "hindrance". *Nivaraṇa* is the hindrance of merit. There are five types of mental states:

1. *Kāmacchanda*　　　　= sensual desire
2. *Byāpāda*　　　　　　= ill will
3. *Thīna-middha*　　　　= sloth and torpor
4. *Uddhacca-kukkucca*　= restlessness and remorse
5. *Vicikicchā*　　　　　= doubt

Those five hindrances are burnt by the five *jhāna* factors each:

1. *Thīna-middha*   by   *vitakka*
2. *Vicikicchā*   by   *vicāra*
3. *Byāpāda*   by   *pīti*
4. *Uddhacca-kukkucca*   by   *sukha*
5. *Kāmacchanda*   by   *ekaggatā*

How *rūpāvacara citta* is classified into 15:

Jhāna		Kusala	Vipāka	Kriya
First *jhāna*	= 3	1	1	1
Second *jhāna*	= 3	1	1	1
Third *jhāna*	= 3	1	1	1
Fourth *jhāna*	= 3	1	1	1
Fifth *jhāna*	= 3	1	1	1
Total	15 =	5 +	5 +	5

Arūpāvacara – 12

The consciousness that mostly arises in the *arūpa brahma* world is called "*arūpāvacara*". *Arūpāvacara citta* is basically classified into 4 types, according to object. Then, 4 multiplied by 3 types, namely, *kusala*, *vipāka* and *kriya*, comes to 12.

Object - 4

The 4 objects are divided into two: Passing over and receiving.

The passed-over objects	The receiving objects
Kasiṇa device	Infinite space
Infinite space	First *viññāṇa*
First *viññāṇa*	Nothingness
Nothingness	Third *viññāṇa*

The meaning of terms:

Kasiṇa	=	Entirety of device. The ten kinds of entirety of device are used as an object of *rūpa jhāna*.
Infinite space	=	A space that is known by removing the entirety of device.
First *viññāṇa*	=	The consciousness that occurs depending on infinite space. It is only the first type of *arūpa cittas*.
Nothingness	=	It is the non-existence of the first *viññāṇa* of *arūpa citta*.
Third *viññāṇa*	=	The consciousness that occurs depending on the non-existence of the first *viññāṇa*.

How *arūpāvacara citta* is classified into 12:

Object			*Kusala*	*Vipāka*	*Kriya*
Ākāsānañca āyatana	=	3	1	1	1
Viññāṇañca āyatana	=	3	1	1	1
Ākiñcañña āyatana	=	3	1	1	1
Nevasaññā-nāsaññā āyatana	=	3	1	1	1
Total	12	=	4 +	4 +	4

The meaning of *Pāḷi* terms:

Ākāsānañcāyatana	=	The consciousness that has the "infinite space" as its object.
Viññāṇañcāyatana	=	The consciousness that has the "infinite *viññāṇa*" as its object.
Ākiñcaññāyatana	=	The consciousness that has "non-existence of the first *viññāṇa*" as its object.
Nevasaññā-nāsaññāyatana	=	The consciousness that has neither perception nor non-perception based on its object.

Note: All types of *arūpa jhāna* belong to the fifth *jhāna*, the constitution of *upekkhā* and *ekaggatā*.

These three types of worlds, *kāma*, *rūpa* and *arūpa,* are called "*loka*", meaning "mundane". The consciousness that goes out from "*loka*" or is higher than *loka* is called "*lokuttara*", meaning "supra-mundane".

Magga, the constitution of the Eightfold Noble Path, is classified into four. So, *lokuttara citta* is classified into four according to *magga*.

Phala, the effect of *magga*, is also four, according to *magga* that is its cause.

The meaning of *Pāḷi* terms:

Magga	=	By removing mental defilements, it attains *Nibbāna*, so it is called *magga*
Maggaṅga	=	The eight factors that compose *magga*: they are described as the "Eightfold Noble Path."
Sammā-diṭṭhi	=	Right understanding
Sammā-saṅkappa	=	Right thought
Sammā-vācā	=	Right speech
Sammā-kammanta	=	Right action
Sammā-ājīva	=	Right livelihood
Sammā-vāyāma	=	Right effort
Sammā-sati	=	Right mindfulness
Sammā-samādhi	=	Right concentration

Four Types of *Magga*

Magga, the constitution of the Eightfold Noble Path, is classified into four:

1. *Sotāpatti* = *Magga* that enters the stream to *Nibbāna*
2. *Sakadāgāmi* = *Magga* of once-returner to the *kāma* world
3. *Anāgāmi* = *Magga* of non-returner to the *kāma* world
4. *Arahatta* = *Magga* that is the cause of *arahatta* fruition

Magga and *saṃyojana*s (fetters)

The *magga* of *sotāpatti* completely eradicates the two fetters, wrong view and doubt.

The *magga* of *sakadāgāmi* causes reduction of sensual desire and hatred.

The *magga* of *anāgāmi* completely eradicates the two fetters, sensual desire and hatred.

The *magga* of *arahatta* completely eradicates the five fetters, desire for *rūpa jhāna*, desire for *arūpa jhāna*, conceit, mental restlessness, and ignorance.

Phala = fruition

Phala is that which is the effect of *magga.* It belongs to *vipāka citta.* But "*phala*" is a special term for the effect of *magga.*

Lokuttara jhāna

Lokuttara is divided twofold: without *jhāna* and with *jhāna.* If it arises without *jhāna*, *lokuttara citta* is divided into 8. If it arises with *jhāna, lokuttara citta* is divided into 40.

The 5 *jhāna*s multiplied by the 4 *magga*s make 20. The 5 *jhāna*s multiplied by the 4 *phala*s is 20. Thus, 20 plus 20 becomes 40.

Jhāna citta – 67

The *jhāna cittas*, mundane and supramundane, total 67.

	Mundane	Supramundane	Total
First *jhāna*	3	8	= 11
Second *jhāna*	3	8	= 11
Third *jhāna*	3	8	= 11
Fourth *jhāna*	3	8	= 11
Fifth *jhāna*	15	8	= 23
Total			= 67

CHAPTER 2

Cetasika

Definition

When *citta* arises, there are mental states that depend on *citta*. Those that have to occur depending on *citta* are called "*cetasika*".

All types of *cetasika* are able to arise only by depending on *citta*. Without *citta*, they are not able to arise. But *citta* arises without some of the *cetasika*.

When *citta* and *cetasika* associate with one another, they have four characteristics:

1. to arise together,
2. to pass away together,
3. to have an equal object, and
4. to have an equal basis.

Cetasika – 52

Cetasika is composed of 52 types. It is classified into three groups:

1. *Aññasamāna* group   13
2. *Akusala* group   14
3. *Sobhana* group   25
       Total   52

Aññasamāna – 13

Aññasamāna, "common to others", is classified into two: universal and particular.

The universal *aññasamāna* that associates with all *citta*s is further subdivided into seven:

1. *Phassa* = Contact
2. *Vedanā* = Feeling
3. *Saññā* = Perception
4. *Cetanā* = Motivation
5. *Ekaggatā* = One-pointedness
6. *Jīvitindriya* = Faculty of mental life
7. *Manasikāra* = Attention

The particular *aññasamāna* that associates with some of the *citta*s is further subdivided into six:

1. *Vitakka* = Initial application
2. *Vicāra* = Sustained application
3. *Adhimokkha* = Decision
4. *Vīriya* = Effort
5. *Pīti* = Joy
6. *Chanda* = Wish to do

Akusala cetasika – 14

Akusala cetasika, "immoral mental state" is subdivided into 14:

1. *Moha* = Ignorance
2. *Ahirika* = Shamelessness
3. *Anottappa* = Fearlessness
4. *Uddhacca* = Restlessness
5. *Lobha* = Attachment
6. *Diṭṭhi* = Wrong view
7. *Māna* = Conceit
8. *Dosa* = Hatred, fear
9. *Issā* = Envy
10. *Macchariya* = Stinginess
11. *Kukkucca* = Remorse

12.	*Thīna*	=	Sloth
13.	*Middha*	=	Torpor
14.	*Vicikicchā*	=	Doubt

Note: The first four are common to all types of immoral mental states. *Lobha* is common to all attachment-rooted consciousness and *diṭṭhi* and *māna* to some of them. The other four, *dosa*, etc., are common to all types of hatred-rooted consciousness. *Thīna* and *middha* associate with some of both attachment-rooted and hatred-rooted consciousness. *Vicikicchā* is associated with the consciousness accompanied by doubt.

Sobhana cetasika – 25

The mental state that is with virtue is "*sobhana*". The *sobhana* mental states are 25. They should be classified into four groups:

1.	*Sobhana-sādhāraṇa*	=	Common to all types of *sobhana*
*citta*s			
2.	*Virati*	=	Abstinence
3.	*Appamaññā*	=	Illimitable (Limitless, Boundless, Immeasurable)
4.	*Paññā*	=	Wisdom

Sobhana-sādhāraṇa – 19

There are 19 *sobhana* mental states that are common to all types of *sobhana citta*:

1.	*Saddhā*	=	Faith
2.	*Sati*	=	Mindfulness
3.	*Hiri*	=	Moral shame
4.	*Ottapa*	=	Moral dread
5.	*Alobha*	=	Non-attachment
6.	*Adosa*	=	Non-hatred
7.	*Tatramajjhattatā*	=	Equanimity
8.	*Kāya-passaddhi*	=	Tranquillity of mental factors

9.	*Citta-passaddhi*	=	Tranquillity of mind
10.	*Kāya-lahutā*	=	Lightness of mental factors
11.	*Citta-lahutā*	=	Lightness of mind
12.	*Kāya-mudutā*	=	Pliancy of mental factors
13.	*Citta-mudutā*	=	Pliancy of mind
14.	*Kāya-kammaññatā*	=	Adaptability of mental factors
15.	*Citta-kammaññatā*	=	Adaptability of mind
16.	*Kāya-pāguññatā*	=	Proficiency of mental factors
17.	*Citta-pāguññatā*	=	Proficiency of mind
18.	*Kāyu-jukatā*	=	Rectitude of mental factors
19.	*Cittu-jukatā*	=	Rectitude of mind

Virati cetasika – 3

Virati is a type of mental state that abstains from evil speech, action and livelihood. It is classified into three:

1.	*Sammā-vācā*	=	Right speech
2.	*Sammā-kammanta*	=	Right action
3.	*Sammā-ājīva*	=	Right livelihood

Appamaññā cetasika – 2

Appamaññā is a type of mental state that has limitless objects on which one must be practised. *Appamaññā* is divided twofold:

1.	*Karuṇā*	=	Compassion
2.	*Muditā*	=	Sympathetic joy

Paññā cetasika – 1

Paññā is a mental state that realizes an object. It is termed in *Pāḷi*, "*paññindriya*", faculty of wisdom.

Two Ways of Association

Cetasika arises depending only on *citta*. *Citta* associates with *cetasika*. *Citta*s and some of the *cetasika*s work together on the same object. When *citta* and *cetasika* associate with one another, there are two ways of association:

1.   The way of *sampayoga*, and
2.   The way of *saṅgaha*.

The way of *sampayoga*

In the way of *sampayoga*, it describes how the *cetasika* associates with how many *citta*s.

1.   The seven universal mental states arise depending on all types of *citta*s.

2.   *Vitakka* arises depending on 55 types of *citta*s, namely, 44 *kāma citta*s except the 10 *viññāṇa cittas*, and the 11 First *jhāna cittas*. Altogether, they are 55.

3.   *Vicāra* arises depending on 66 types of *citta*s. It comprises the 11 Second *jhāna citta*s and the 55 *citta*s of *vitakka*.

4.   *Adhimokkha* arises depending on 78 types of *citta*s. It comprises the 43 *kāma-citta*s except the 10 *viññāṇa citta*s, and 1 *citta* of *vicikicchā*, 15 *rūpāvacara citta*s, 12 *arūpāvacara citta*s and 8 *lokuttara citta*s. Altogether, they are 78.

5.   *Vīriya* arises depending on 73 types of *citta*s: 12 *akusala*, 2 *ahetuka*, namely *manodvārāvajjana* and *hasituppāda*, and the other 59 *sobhana citta*s. Altogether, they are 73.

6.   *Pīti* arises depending on 51 types of *citta*s: 18 *kāma citta*s accompanied by pleasure, 11 First *jhāna*s, 11 Second *jhāna*s and 11 Third *jhāna*s. Altogether, they are 51.

7. **Chanda** arises depending on 69 types of *citta*s: 10 *akusala citta*s except 2 *mohamūla*, and 59 *sobhana citta*s. Altogether, they are 69.

Aññasamāna – 13

Cetasika	Associated *citta*	Dissociated *citta*
Phassa, etc.	89	No
Vitakka	55	66
Vicāra	66	55
Adhimokkha	78	11
Vīriya	73	16
Pīti	51	70
Chanda	69	20

Regarding *akusala* 14:

8. **Moha, ahirika, anottappa** and **uddhacca** arise depending on 12 *akusala citta*s.

9. **Lobha** arises depending on 8 *lobhamūla citta*s.

10. **Diṭṭhi** arises depending on 4 types of *lobhamūla* connected with wrong view.

11. **Māna** arises depending on 4 types of *lobhamūla* disconnected from wrong view.

12. **Dosa, issā, macchariya** and **kukkucca** arise depending on 2 *dosamūla*s.

13. **Thīna** and **middha** arise depending on 5 types of *akusala* with promptitude.

14. **Vicikicchā** arises depending on only 1 *citta* accompanied by doubt.

Akusala – 14

Cetasika	Associated *citta*	Dissociated *citta*
Moha, etc. 4	12	77
Lobha	8	81
Diṭṭhi / Māna	4	85

Dosa, etc. 4	2	87
Thīna, Middha	5	84
Vicikicchā	1	88

Regarding *sobhana* 25:

15. The 19 types of ***sobhana*** mental states arise depending on 59 types of *sobhana cittas.*

16. The three ***virati*** arise depending on 16 *cittas*: on the 8 *kāma kusalas* sometimes and separately, and on the 8 *lokuttara cittas* always and together.

17. The 2 types of ***appamaññā*** arise depending on the 28 types of *cittas*: the 8 *mahākusala cittas,* the 8 *mahā kriya cittas* and the 12 *rūpāvacara cittas* except the 3 types of the fifth *jhāna.*

18. ***Paññindriya*** arises depending on the 47 types of *cittas*: the 12 types of *kāma sobhana cittas* connected with knowledge, the 15 *rūpāvacara cittas,* the 12 *arūpāvacara cittas* and the 8 *lokuttara cittas.*

Sobhana – 25

Cetasika		**Associated *citta***	**Dissociated *citta***
Sobhana	19	59	30
Virati	3	16	73
Appamañña	2	28	61
Paññā	1	47	42

The Way of *Saṅgaha*

In the way of *Saṅgaha*, it describes how the *citta* associates with how many *cetasikas.*

(A) Regarding the 12 *akusala cittas*

1. The 8 types of ***lobhamūla citta*** associate with the 22 *cetasikas,* namely, the 13 *aññasamāna* mental states, the 4 types of

akusala mental states that are common to all immoral mental states, and *lobha*, *diṭṭhi*, *māna*, *thīna* and *middha*. Altogether they are 22.

Note: The 12 *aññasamāna* except *pīti*, the 4 *akusala* mental states that are common to all immoral mental states, and *lobha*: altogether 17 types of mental states are common to all *lobhamūla cittas*. The other 5 mental states, namely, *pīti*, *diṭṭhi*, *māna*, *thīna* and *middha* are common to some of the *lobhamūla cittas*.

2. The 2 **dosamūla cittas** associate with the 22 *cetasikas*: the 12 *aññasamāna* except *pīti*, the 4 *akusala* mental states common to all immoral mental states, and *dosa*, *issā*, *macchariya*, *kukkucca*, *thīna* and *middha*. Altogether they are 22.

    Note: *Issā*, *macchariya* and *kukkucca* are sometimes and separately associated, *thīna* and *middha* sometimes, but always together.

3. The 2 **mohamūla cittas** associate with the 16 *cetasikas*: the 11 *aññasamānas* except *pīti* and *chanda*, the 4 *akusala* mental states common to all immoral mental states, and *vicikicchā*. Altogether, they are 16.

Therefore, the 12 types of *akusala cittas* associate with 27 *cetasikas*: namely, the 13 *aññasamānas* and the 12 *akusala* mental states. Altogether they are 27.

Lobhamūla – 8

Citta	Associated *Cetasika*
1st *Lobhamūla*	19
2nd *Lobhamūla*	21
3rd *Lobhamūla*	19
4th *Lobhamūla*	21
5th *Lobhamūla*	18
6th *Lobhamūla*	20
7th *Lobhamūla*	18
8th *Lobhamūla*	20

Dosamūla – 2

Citta	Associated Cetasika
1st Dosamūla	20
2nd Dosamūla	22

Mohamūla – 2

Citta	Associated Cetasika
1st Mohamūla	15
2nd Mohamūla	15

(B) **Regarding the 18 *ahetuka cittas***

1. The 10 types of ***viññāṇa cittas*** associate with the 7 universal mental states.

2. The 4 types of *cittas*, the 2 ***sampaṭicchanas*** and the 2 ***santīraṇas*** accompanied by indifference and the ***pañcadvārāvajjana*** associate with the 10 *aññasamānas* except *vīriya*, *pīti* and *chanda*.

3. The ***santīraṇa*** accompanied by pleasure associates with the 11 *aññasamānas* except *chanda* and *vīriya*.

4. The ***manodvārāvajjana*** associates with the 11 *aññasamānas* except *chanda* and *pīti*.

5. The ***hasituppāda*** associates with the 12 *aññasamānas* except *chanda.*

Ahetuka – 18

Citta		Associated Cetasika
Viññāṇa	10	7
Sampaṭicchana	2	
Upekkhā santīraṇa	2	10
Pañcadvārāvajjana	1	
Somanassa santīraṇa	1	11
Manodvārāvajjana	1	
Hasituppāda	1	12

(C)   Regarding the 24 *kāma sobhana citta*s

1. The 8 ***mahā kusala citta***s associate with the 38 types of *cetasika*s: the 13 *aññasamāna*s and the 25 *sobhana* mental states. Altogether they are 38.

2. The 8 ***mahā vipāka citta***s associate with the 33 types of *cetasika*s: the 13 *aññasamāna*s and the 20 *sobhana* mental states except the 3 *virati* and the 2 *appamaññā*. Altogether they are 33.

3. The 8 ***mahā kriya citta***s associate with the 35 types of *cetasika*s: the 13 *aññasamāna*s and the 22 *sobhana* mental states except the 3 *virati*. Altogether they are 35.

Mahākusala – 8

Citta	Associated *Cetasika*
1st, 2nd	38
3rd, 4th	37
5th, 6th	37
7th, 8th	36

Mahākriya – 8

Citta	Associated *Cetasika*
1st, 2nd	35
3rd, 4th	34
5th, 6th	34
7th, 8th	33

Mahāvipāka – 8

Citta	Associated *Cetasika*
1st, 2nd	33
3rd, 4th	32

5th, 6th	32
7th, 8th	31

(D) Regarding the mundane *jhāna cittas*

1. The 3 **first *jhāna cittas*** associate with the 35 types of *cetasikas*: the 13 *aññasamāna*s and the 22 *sobhana* mental states except the 3 *virati*.

2. The 3 **second *jhāna citta*s** associate with the 34 types of *cetasikas* as before apart from *vitakka*.

3. The 3 **third *jhāna citta*s** associate with the 33 types of *cetasikas* as before apart from *vitakka* and *vicāra*.

4. The 3 **fourth *jhāna citta*s** associate with the 32 types of *cetasikas* as before apart from *vitakka, vicāra* and *pīti.*

5. The 3 **fifth *jhāna citta*s** associate with the 30 types of *cetasikas* as the fourth *jhāna citta* apart from the 2 types of *appamaññā*.

Mundane *Jhāna* – 27

Citta		**Associated *Cetasika***
1st *Jhāna*	3	35
2nd *Jhāna*	3	34
3rd *Jhāna*	3	33
4th *Jhāna*	3	32
5th *Jhāna*	15	30

(E) Regarding the supramundane *jhāna cittas*

1. The 8 **first *jhāna citta*s** associate with the 36 types of *cetasikas*: the 13 *aññasamāna*s and the 23 *sobhana* mental states except the 2 *appamaññā*s.

2. The 8 **second *jhāna citta*s** associate with the 35 types of *cetasikas* as before apart from *vitakka*.

3. The 8 **third *jhāna citta*s** associate with the 34 types of *cetasika*s as before apart from *vitakka* and *vicāra*.

4. The 8 **fourth *jhāna citta*s** associate with the 33 types of *cetasika*s as before apart from *vitakka, vicāra* and *pīti.*

5. The 8 **fifth *jhāna citta*s** associate with the 33 types of *cetasika*s as before apart from *vitakka, vicāra* and *pīti.*

Supramundane *Jhāna* – 40

Citta		Associated *Cetasika*
1st *Jhāna*	8	36
2nd *Jhāna*	8	35
3rd *Jhāna*	8	34
4th *Jhāna*	8	33
5th *Jhāna*	8	33

Special Note

1. There are 10 types of *cetasika*s that differentiate the number of *cetasika*s associated with *citta*s, namely *vitakka, vicāra, pīti, sukha, 3-virati, 2-appamaññā* and *paññindriya*.

2. There are 11 types of *cetasika*s that only sometimes associate with *citta*s. They are as follows:

    *   *Issā, macchariya* and *kukkucca* sometimes and separately arise depending on *dosamūla citta*s.

    *   *Māna* sometimes arises depending on *lobhamūla citta*s disconnected from wrong view.

    *   *Thīna* and *middha* sometimes, but always together, arise depending on *lobhamūla* and *dosamūla* with promptitude.

    *   The 3 *virati*s and the 2 *appamaññā*s sometimes, and separately, arise depending on some *citta*s.

3. There are 71 types of *citta*s associated with "*hetu*". They are classified into 3 types according to the *hetu* associated with them. They are as follows:

    (i)   *Ekahetuka*: The *citta*s associated with one *hetu*.
          This comprises the 2 *mohamūla citta*s which have one *hetu*: *moha*.

    (ii) *Dvihetuka*: The *citta*s asociated with two *hetu*s. They are altogether 22: the 8 *lobhamūla*s, the 2 *dosamūla*s and the 12 *kāma sobhana citta*s disconnected from knowledge.

    (iii) *Tihetuka*: The *citta*s associated with three *hetu*s. They are altogether 47: the 12 *kāma sobhana citta*s associated with knowledge, the 15 *rūpāvacara*s, the 12 *arūpāvacara*s and the 8 *lokuttara*s.

CHAPTER 3

Rūpa: Matter

Enumeration

Rūpa

Matter is termed in *Pāḷi* "*rūpa*", because it transforms through the influence of adverse physical conditions such as heat, cold, etc.

The two types of matter

All types of matter are the same with regard to having the characteristic of transforming. But matter is basically classified into two types:

1. *Mahā bhūta* = the great appearance
2. *Upādāya rūpa* = the derivative

Mahābhūta – 4

"*Mahābhūta*" means the great appearance. They are mentioned sometimes as "the elements" (*dhātu*). The *mahābhūta*s are classified into four:

1. *Pathavī*   = the element of extension
2. *Āpo*   = the element of cohesion
3. *Tejo*   = the element of heat
4. *Vāyo*   = the element of motion

Upādāya rūpa – 24

These are some types of matter that depend on the 4 *mahābhūta*s. They are termed in Pāḷi "*upādāya rūpa*", meaning

"derivative". The derivative matters are classified into 24 types, being enumerated as 10 groups:

1. *Pasāda*   = sense-organ
2. *Gocara*   = object
3. *Bhāva*   = matter of sex
4. *Hadaya*   = matter of the heart
5. *Jīvita*   = matter of life
6. *Āhāra*   = matter of nutrition
7. *Pariccheda*   = limiting
8. *Viññatti*   = communicating
9. *Vikāra*   = distinction
10. *Lakkhaṇa*   = characteristic

Pasāda – 5

The matter of sense-organ is described in *Pāḷi* "*pasāda*". The word *pasāda* means "to clarify the elements". These matters are sensitive and enumerated into 5 types: eye, ear, nose, tongue and the body.

1. *cakkhupāsada* = sensitive matter of the eye
2. *sotapasāda*   = sensitive matter of the ear
3. *ghānapasāda* = sensitive matter of the nose
4. *jivhāpasāda* = sensitive matter of the tongue
5. *kāyapasāda*   = sensitive matter of the body

(1) The eye (visual) matter lies at the centre of the pupil where an image forms, pervading the 7 layers of the visual sense-organ.

(2) The ear (auditory) matter lies at the smooth hairs inside the inner ear.

(3) The nose (olfactory) matter lies on the olfactory bulb.

(4) The tongue (gustatory) matter lies at the centre of the tongue, the lotus-petal-like growth.

(5) The body matter lies on the body spreading through out all parts of the body.

Gocara – 7

Gocara is the object matter. It is an object of the five-*viññāṇa* minds. They are fivefold in type, but enumerated into 7:

1. *Rūpa*   = visible object (form and colour)
2. *Sadda*   = sound
3. *Gandha*   = smell
4. *Rasa*   = taste
5. *Phoṭṭhabba*   = tangibility (touchable object)

Note: *Phoṭṭhabba* is not a single matter, but is composed of three elements: extension, heat and motion. The element of cohesion is not tangible (touchable); so it cannot be the tangible (touchable) object.

Bhāva – 2

"*Bhāva*" literally means the source of material quality from which the idea and the terms of male and female are derived. *Bhāva*, the matter of sex, is twofold:

1. *Itthibhāva*   = femininity
2. *Pumbhāva*   = masculinity

The two types of *bhāva* matters lie on all parts of the whole body.

Hadaya – 1

The matter of the heart is a matter that lies on the blood of the heart. It is perceived as the seat of mind apart from the five-*viññāṇa* minds. The matter of the heart is described in *Pāḷi* "*hadaya vatthu*", meaning the heart that is the base of the mind.

In another way, "*hadaya*" means mind and "*vatthu*" means seat. Therefore, "*hadaya vatthu*" is the seat of mind.

Jīvita – 1

Jīvita means life. It protects the *kamma*-born matters. The *jīvita* matter manages the function of protecting. Therefore, it is called "*jīvitindriya*". The matter of life lies on all parts of the whole body.

Āhāra – 1

The nutritive essence is called *āhāra*. It lies on any kind of food that is ingested by making into morsels. Therefore it is described as "*kabaḷikāra*".

Pariccheda – 1

The space that is non-entity is called "*pariccheda*", the matter of limiting, because it limits or separates material groups.

Viññatti – 2

"*Viññāṭṭī*" means signifying. The sign of the body and the speech cause one's ideas to be known to others. Therefore, they are called "*viññatti*". *Viññatti* depends on the matter and so it is included in the matter. Its duration is only one thought-moment.

Viññatti is twofold:

1. *Kāya viññatti* = bodily intimation
2. *Vāci viññatti* = vocal intimation

Vikāra – 5

"*Vikāra*" means distinction. It deals with matters. So the distinction of matter is also called matter. The *vikāra* matter is classified into 5:

1. *Lahutā*   = physical lightness
2. *Mudutā*   = physical softness
3. *Kammaññatā* = physical adaptability
4. *Kāya viññatti* = bodily intimation
5. *Vāci viññatti* = vocal intimation

Note: Herein, the last two matters, #4 and #5 are mentioned by the two names *viññatti* and *vikāra*, according to their mode.

Lakkhaṇa – 4

"*Lakkhaṇa*" means characteristic. Here, the characteristic of matter is described as matter. The "characteristic" matter is divided fourfold:

1. *Upacaya* = initial appearance
2. *Santati* = continuity
3. *Jaratā*   = decay
4. *Aniccatā* = impermanence

CLASSIFICATION OF MATTER

All types of matter dissociate from "*hetu*s". Hence, they are all "*ahetuka*", meaning the avoidance of *hetu*.

All types of matter are unable to perceive an object. Hence, they are called "*anārammaṇa*", meaning non-awareness of object.

All types of matter are not eradicated by the "path", as mental defilements are done.

All types of matter are classified into 10 groups according to their mode and function.

1. *Nipphanna* and *Anipphanna*

"*Nipphanna*" is a matter that is produced by cause. They number 18: the *bhūta* 4, the *pasāda* 5, the *gocara* 4, the *bhāva* 2, the *hadaya* 1, the *jīvita* 1 and the *āhāra* 1 – altogether comprising 18.

The other matters are *anipphanna*. They are 10 in number.

2. *Ajjhattika* and *Bāhira*

"*Ajjhattika*" is a matter that is useful to and the main part of the body. They are composed of the 5 *pasāda* matters.

The other matters, 23 in number, are "*bāhira*", meaning external.

3. *Vatthu* and *Avatthu*

"*Vatthu*" is matter that is a seat of mind. *Vatthu* matters are sixfold. The *pasāda* 5 and the *hadaya* 1 together make 6.

The other matters, 22 in number, are "*avatthu*".

4. *Dvāra* and *Advāra*

Dvāra means door. The matters of *dvāra* are the door of the mind. They are 7, namely the *pāsada* 5 and the *viññatti* 2.

The other matters, 21 in number, are "*advāra*".

5. *Indriya* and *Anindriya*

The matters that manage the function concerned are called "*indriya*". They are 8, comprising the 5 *pasāda*, the 2 *bhāva* and the *jīvita* (1).

The other matters, 20 in number, are "*anindriya*".

6. *Oḷārika* and *Sukhuma*

The matters that are gross by serving as a seat of mind and mental object are called "*oḷārika*". They are 12: the *pasāda* 5 and the *gocara* 7.

The other matters, 16 in number are *sukhuma*, meaning subtle, by not doing so.

7. *Santike* and *Dure*

The matters that are near as being easily perceived are called "*santike*". They are 12, similar to the 12 constituting *oḷārika*.

The other matters, 16 in number, are "*dure*", for not being so (and are the same like *sukhuma*).

8. *Sappaṭigha* and *Appaṭigha*

The matters that are with impingement being as the base and the object of mind are called "*sappaṭigha*". They are 12, similar to the 12 constituting *oḷārika*.

The other matters, 16 in number, are "*appaṭigha*", for not being so (and are the same like *sukhuma*).

9. *Upādinna* and *Anupādinna*

The matters that are the result of *kamma* accompanied by craving and wrong view are called "*upādinna*". They are 18, being composed of the *pasāda* 5, the *bhāva* 2, the *hadaya* 1, the *jīvita* 1, the *avinibbhoga* 8 and *ākāsa* 1.

The other matters, 10 in number, constitute "*anupādinna*".

10. *Sanidassana* and *Anidassana*

The matter that is seen with eye is "*sanidassana*". It is only the visible object matter.

The other maters, 27 in number, are "*anidassana*".

11. *Gocaraggāhika* and *Agocaraggāhika*

The matters that receive an object are called "*gocaraggāhika*". They are 5, being composed of the 5 *pasāda* matters.

Note: Of these *pasāda* matters, eye and ear matters receive an object each that does not touch them. Therefore they are qualified as "*asampatta*". The other 3 receive an object each that touches them, therefore, they are "*sampatta*".

The other matters, 23 in number, are called "*agocaraggāhika*".

12. *Avinibbhoga* and *Vinibbhoga*

The matters that are inseparable are "*avinibbhoga*". They are 8 in inanimate things. The 4 *mahābhūta*s, colour, odour, taste and nutritive essence make up the 8. (In animate things they are 9 including jīvita.)

The other matters, 20 in number, are separable.

The Four Causes and Conditions

There are four causes and conditions through which matter has to arise. They are:

1. *Kamma*
2. *Citta* (mind)
3. *Utu* (heat)
4. *Āhāra* (nutritive essence)

Herein, **kamma** that produced matter is enumerated to be 25: The 12 unwholesome *kamma*s and the 8 wholesome *kamma*s in the *kāma* plane, and the 5 wholesome *kamma*s in the *rūpa* plane. Altogether, they are 25.

Citta that produces the matter is 75, apart from the 10 *dvipañca viññāṇa*s and the 4 results of *arūpa* plane.

Heat and **nutritive essence** are only matters that produce some of the other matters.

The Four Conditions and Matter

The 4 conditions relate to matter in this way:

1. The *kamma* that is the condition of matter produces the *kamma*-born matter within beings (where), starting from the moment the *paṭisandhi* mind arises (when) for every mental moment (how).

2. The *citta* that is the condition of matter produces the mind-born matter within beings, starting from the moment the first *bhavaṅga* mind arises, and as soon as the mind arises.

3. The *utu* (heat) that is the condition of matter produces the heat-born matter within beings and inanimate things at the moment it exists.

4. *Āhāra*, nutritive essence, that is the condition of matter produces the nutriment-born matter at the moment it spreads.

Matters born of Conditions

Matters are classified into 5 according to their conditions, as follows:

1. *Ekaja* **matters:**   These are born of a single condition. They are 11, consisting of the 5 *pasāda*s, the 2 *bhāva*s, *hadaya*, *jīvita* and the 2 *viññatti*s. Altogether, they are 11. Of these matters, the 2 *viññatti*s are born of mind only.

2. *Dvija* **matters:**   They are born of two conditions. It is composed only of the matter sound that is born of two conditions, mind and heat.

3. *Tija* **matters:**   They are born of three conditions. These matters are lightness, softness and adaptability. They are born of the three conditions, namely mind, heat and nutriment.

4. *Cattuja* **matters:**   They are matters born of four conditions. There are 9 types, consisting of the 8 inseparables (*avinibbhoga*) matters and the space (*ākāsa*) matter.

5. *Nakutocija* **matters:**   They are not born of any conditions. They are the 4 characteristic (*lakkhaṇa*) matters.

Matter may be enumerated by their relation to the four conditions as follows:

1. Kammaja: Matters that are born of kamma   = 18
2. Cittaja: Matters that are born of mind   = 15
3. Utuja: Matters that are born of heat   = 13
4. Āhāraja: Matters that are born of nutriment = 12

Note: The list can be made up easily by reviewing the classification mentioned previously.

Mental Effects

Mind, among the 4 conditions of matter, plays a key role in the performance of activities by sentient beings. Mind not only produces matter, but also physical contact.

There are 5 effects of mind, namely

matter,

body posture,

intimation (*viññatti*),

laughter or smiling, and

crying.

1. 19 types of mind composed of the 2 *sampaṭicchana*s, the 3 *santīraṇa*s, the *āvajjana* in five-door, the 8 *mahāvipāka*s and the 5 *rūpa vipāka*s produce only matter.

2. 26 types of mind composed of the 10 *rūpa kusala*s and *kriya*s, the 8 *arūpa kusala*s and *kriya*s, and the 8 *lokuttara*s produce matter and sustain bodily posture.

3. 32 types of mind composed of the 12 *akusala*s, the *āvajjana* in the mind-door, the *hasituppāda*, the 8 *mahākusala*s, the 8 *mahākriya*s and the 2 *abhiññā* minds (the 5th *kusala* and *kriya* *rūpa-jhāna* can produce supernormal power) produce matter, sustain bodily posture and bring about intimation (*viññatti*).

4. The 13 types of mind with pleasant feeling arising from *lobhamūla* (=4), *hasituppāda* (=1), *mahākusala* (=4), *mahākriya* (=4) produce matter, sustain bodily posture, bring about intimation (viññatti) and cause laughter.

5. The 2 *dosamūla*s produce matter, sustain bodily posture, bring about intimation and cause crying.

Material Groups

When matter arises through one of the 4 conditions, it arises in groups. The matters exist in groups according to the 4 characteristics:

1. arising together

2. ceasing together

3. having a common dependence (base)

4. co-existence

A material group comprises a minimum of 8 types of material qualities in inanimate things or external things without life.

Within a sentient being, a material group comprises a minimum of 9 matters (by adding material life to the 8 types of material qualities).

The 4 Material Groups

According to the 4 conditions of matter, there are 4 material groups (*kalāpa* in *Pāḷi*):

1. *Kammaja-kalāpa* = the group of matter born of *kamma*

2. *Cittaja-kalāpa* = the group of matter born of mind

3. *Utuja-kalāpa* = the group of matter born of heat

4. *Āhāraja-kalāpa* = the group of matter born of nutriment

Kammaja-kalāpa – 9

The *kamma*-born matters are 18. A minimum of 9 types of matter form a unit of this group. These are the 8 Inseparables (*avinibbhoga*) and material life (*jīvita*). By adding the other *kamma*-born matters (5 *pasāda*, 2 *bhāva*, 1 *hadaya*) to the unit, the *kammaja-kalāpa* is classified into 9 units as follows:

1. *Jīvita-navaka*   = vital-nonad
2. *Cakkhu-dasaka*   = eye-decad
3. *Sota-dasaka*   = ear-decad
4. *Ghāna-dasaka*   = nose-decad
5. *Jivhā-dasaka*   = tongue-decad
6. *Kāya-dasaka*   = body-decad
7. *Ittibhāva-dasaka*   = female-decad
8. *Pumbhāva-dasaka*   = male-decad
9. *Vatthu-dasaka*   = basis-decad

Cittaja-kalāpa – 6

The mind-born matters are 15. Of them the 8 types of matter form one unit of this group. They are the 8 inseparable (*avinibbhoga*) matters born of mind. By adding the other 6 mind-born matters (*sadda*, 2 *viññatti*, 3 *vikāra*) to the unit, the *cittaja-kalāpa* is classified into 6:

1. *Suddhaṭṭhaka*   = pure octad
2. *Kāyaviññatti-navaka* = bodily intimation nonad
3. *Vacīviññatti-dasaka* = vocal intimation decad
4. *Lahutādi-ekādasaka* = un-decad of lightness, etc.
5. *Kāyaviññatti-lahutādi-dvādasaka*
             = do-decad of bodily intimation, lightness, etc.
6. *Vacīviññatti-sadda-lahutādi-terasaka*
             = tri-decad of vocal intimation, sound, lightness, etc.

Note: The 1, 2, 3 and 4 groups are pure forms. By adding the 4th to the 2nd, it forms the 5th group, and by adding the 4th to the 3rd, it forms the 6th group.

Utuja-kalāpa – 4

The heat-born matters are 13. Of them, 8 types of matter form a unit. By adding the other 4 heat-born matters to the unit, the *utuja-kalāpa* is classified into 4:

1. *Suddhaṭṭhaka*　　　　　　= pure octad
2. *Sadda-navaka*　　　　　　= sound-nonad
3. *Lahutādi-ekādasaka*　　　= un-decad of lightness, etc.
4. *Sadda-lahutādi-dvādasaka* = do-decad of sound, lightness, etc.

Note: The 1, 2, and 3 groups are pure forms. By adding the 3rd to the 2nd, it forms the 4th group.

Āhāraja-kalāpa – 2

The nutriment-born matters are 12. Of them, 8 types of matter form a unit. By adding the other 3 nutriment-born matters to the unit, the *āhāraja-kalāpa* is classified into 2:

1. *Suddhaṭṭhaka*　　　　　　= pure octad
2. *Lahutādi-ekādasaka*　　　= un-decad of lightness, etc.

Matters that cannot be in Group

There are 5 types of matter that are not included in material groups. They are space (*ākāsa*) and the four characteristics (*lakkhaṇa*) of matter.

The space (*ākāsa*) matter is a mere division of the two material groups.

The four characteristics (*lakkhaṇa*) of matter are not real matter but the characteristics of all types of matter.

Internal and External Matter-Groups

The material groups make up 21 units. Of them the two groups of *utuja*, pure octad and sound-decad are both internal and external. The other 19 groups are only internal.

How Matters Arise

To know how matters arise, it must be explained according to the plane where matter arises, the time when matter arises and ceases, and the beings within whom matter is known.

Plane:

There are three planes where matter arises. They are the 11 *kāma* planes, the 15 *rūpa* planes and the plane of *asaññāsatta*.

Time:

There are two periods when matter arises. They are the time of rebirth (*paṭisandhi*) mind and the time of life-continuity.

Beings:

There are 4 beings dealing with the way they are born:

1. *Aṇḍaja*   =   those who are born of an egg
2. *Jaḷābuja*   =   those who are born in a womb
3. *Saṃsedaja* =   those who are born in moisture
4. *Opapātika* =   those who are born by making their appearance

Note: 1 and 2 are mostly mentioned as "*gabbha seyyaka*" meaning those who lie in a womb.

Beings and Planes

There are 31 planes where beings are born. Of these, in some planes, only one type of beings is found, and in others, all 4 types of beings are found.

In the 27 planes (the *niraya,* the 6 worlds of deity, the 20 Brahma worlds), only one type of being – *opapātika* – is found, but not the other types of beings.

In the other 4 planes, all 4 types of beings can be found. However, the deities whose abode is on the soil are sometimes born in a womb. Some of the ghosts who are suffering wasting and the human beings who were born in the beginning of *kappa* are only *opapātika*s.

The Arising of Matters in Kāma Planes

The 3 *kamma*-born material groups, the body decad, the basis-decad and the *bhāva* decad, arise together at the moment of the arising of rebirth (*paṭisandhi*) mind within those who are born in a womb. The other material groups continue to arise on the occasion of life-continuity.

However, within those who are born in moisture and those born by making their appearance, there arise the 7 *kamma*-born material groups, eye, ear, nose, tongue, body, *bhāva* and the heart-based decad, altogether, at the moment the rebirth (*paṭisandhi*) mind arises. The other material groups continue to arise on the occasion of life-continuity.

The First and the Last Moments of Matters

1. The matters born of *kamma* start from the moment of arising of the rebirth (*paṭisandhi*) mind.

2. The matters born of mind start from the moment of arising of the first *bhavaṅga* just after the rebirth mind.

3. The matters born of heat start from the static moment of the rebirth mind.

4. The matters born of nutriment start from the moment of permeation (diffusion) of the nutritive essence.

Note: All types of matter are continuously arising like the current of a river and the flame of a lamp starting from the time they first arise.

Then,

1. The matters born of *kamma* cease to continue arising starting from the static moment of the 17th mind before the death (*cuti*) mind. The matters born of *kamma* that have already arisen cease simultaneously with the death mind.

2. The matters born of mind cease after the 48 moments when the death mind ceases.

3. The matters born of nutriment cease after death.

4. The matters born of heat keep arising without ceasing.

Arising of Matters in Rūpa Plane

In *rūpa* plane, the *kamma*-born material groups, eye, ear, basis, decads and life-nonad, arise together at the moment of rebirth

(*paṭisandhi*) mind. However, the material groups born of mind and heat arise on the occasion of life-continuity.

In the *rūpa* planes, the material groups, nose, tongue, body and *bhāva* decads and the material groups born of nutriment never arise.

Arising of Matters in the Plane of *Asaññāsatta*

In the Plane of *Asaññāsatta*, only the life-nonad arises at the moment of rebirth (*paṭisandhi*) mind. However, on the occasion of life-continuity, the two material groups born of heat, the pure octad and the un-decad of lightness, etc., arises.

Therefore:

1. In the *kāma*-plane 28 matters and 21 material groups arise

2. In the *rūpa*-plane arise 23 matters except three – nose, tongue and body – matters, and the 14 material groups except the 7 material goups, namely nose, tongue, body, the 2 bhāva decads and the 2 material groups of nutriment

3. In the plane of *asaññāsatta* arise 17 matters consisting of the 8 inseparable (*avinibhoga*) matters, the life, the lightness, the softness, the adaptability, the 4 material characteristics, and the 3 material groups, namely the life nonad and the two material groups born of heat.

Matters at the moment of Rebirth

At the moment of rebirth, 8 types of matters do not arise. They are: sound, the 5 *vikāra* matters, decay and impermanence. The other 20 types of matter arise.

CHAPTER 4

Pakiṇṇaka: Miscellaneous

Introduction

1. In this chapter *citta* and *cetasika* will be classified by way of the following 6 points:

    (a) Feelings   *vedanā*
    (b) Roots   *hetu*
    (c) Functions   *kicca*
    (d) Doors   *dvāra*
    (e) Objects   *ārammaṇa*
    (f) Bases   *vatthu*

2. There are 53 associated mental phenomena which will be dealt in this chapter. They run as follows:

    (a) *Citta*   01
    (b) *Cetasika*   52
         Altogether 53

According to their intrinsic nature (*sabhāva*) the associated mental phenomena (*citta* and *cetasika*) are 53. Regarding this the 89 *citta*s are counted "one", because they all have the same characteristic, the awareness of an object. But the *cetasika*s are 52, because they have their own characteristic each.

1. Classification of Feeling

Feeling (*vedanā*) is a universal *cetasika* which has the characteristic of feeling. In *Abhidhamma* feeling is analyzed into two ways – by way of the intrinsic nature and by way of the governing faculty.

(A) By way of the intrinsic nature the feeling is threefold:
  1. Pleasant feeling   *sukha*
  2. Painful feeling   *dukkha*
  3. Feeling that is neither painful nor pleasant
                              adukkhamasukha

(B) By way of the governing faculty the feeling is fivefold:
  1. Pleasure   *sukha*
  2. Pain   *dukkha*
  3. Joy   *somanassa*
  4. Displeasure   *domanassa*
  5. Neutral feeling   *upekkhā*

Classification of *Citta* through associated "feeling"

According to the three types of feeling *citta* must be classified thus:

1.	*Citta* with pleasure	*sukha-sahagata citta*	63
2.	*Citta* with pain	*dukkha-sahagata*	3
3.	*Citta* with neither-pleasure-nor pain		55
	Altogether		121

According to the fivefold feeling *citta* must be classified thus:

1.	*Citta* with pleasure	*sukha-sahagata*	1
2.	*Citta* with pain	*dukkha-sahagata*	1
3.	*Citta* with joy	*somanassa-sahagata*	62
4.	*Citta* with displeasure	*domanassa-sahagata*	2
5.	*Citta* with neutral feeling	*upekkhā-sahagata*	55
	Altogether		121

Citta with pleasure is 1
Body-consciousness with pleasure   1

Citta with pain is 1
Body-consciousness with pain   1

Cittas with joy are 62

Lobhamūla with pleasure	4
Ahetuka with pleasure	2
Kāma sobhana with pleasure	12
First jhāna	11
Second jhāna	11
Third jhāna	11
Fourth jhāna	11

Cittas with displeasure are 2

Dosamūla	2

Cittas with neutral feeling are 55

Akusala with neutral feeling	6
Ahetuka with neutral feeling	14
Kāma sobhana with neutral feeling	12
Fifth jhāna	23

Note: By way of the three types of feeling the *citta*s with pleasure are 63, by adding those *citta*s with pleasure and with joy together. And the *citta*s with pain are 3, by adding those *citta*s with pain and with displeasure together.

2. Classification of Roots

Roots (*hetu*) are all *cetasika*s which are analyzed into 6 by way of their intrinsic nature, namely

1. *Lobha*   greed
2. *Dosa*   hatred
3. *Moha*   delusion
4. *Alobha*   non-greed
5. *Adosa*   non-hatred
6. *Amoha*   non-delusion

But by way of species (*jāti*) they are 9:

1. Wholesome roots (*kusala hetu*) are 3:   *alobha, adosa, amoha*
2. Unwholesome roots (*akusala hetu*) are 3: *lobha, dosa, moha*
3. Intermediate roots (*abyākata hetu*) are 3: *alobha, adosa, amoha*

Classification of *citta*s through associated Roots

*Citta*s without roots – 18
*Citta*s without roots are 18. They are according to the order of thought-process as follows:

1.	Five-door adverting	1
2.	Sense-consciousness	10
3.	Receiving	2
4.	Investigating	3
5.	Determining	1
6.	Smiling	1

*Citta*s with one root – 2
*Citta*s with one root (*ekahetuka*) are 2:

*citta*s rooted in delusion (mohamūla)	2

*Citta*s with two roots – 22
*Citta*s with two roots (*dvihetuka*) are 22:

1.	*Citta*s rooted in greed (*lobhamūla*)	8
2.	*Citta*s rooted in hatred (*dosamūla*)	2
3.	Beautiful *citta*s without knowledge	12

*Citta*s with three roots – 47
*Citta*s with three roots (*tihetuka*) are 47:

1.	Beautiful *kāma-citta*s with knowledge	12
2.	Fine-material sphere (*rūpāvacara*)	15
3.	Immaterial sphere (*arūpāvacara*)	12
4.	Supramundane (*lokuttara*)	8

3. Classification of Functions

There are 14 functions which *citta*s perform each:

1.	Rebirth-linking	*paṭisandhi*
2.	Life-continuum	*bhavaṅga*
3.	Adverting	*āvajjana*
4.	Seeing	*dassana*
5.	Hearing	*savana*

6.	Smelling	*ghāyana*
7.	Tasting	*sāyana*
8.	Touching	*phusana*
9.	Receiving	*sampaṭicchana*
10.	Investigating	*santīraṇa*
11.	Determining	*voṭṭhabbana*
12.	Javana (dynamic)	*javana*
13.	Following the *javana*-object	*tadārammaṇa*
14.	Death	*cuti*

Classification of Stages

The stages of *citta*s are 10:

1.	Rebirth-linking	*paṭisandhi*
2.	Life-continuum	*bhavaṅga*
3.	Adverting	*āvajjana*
4.	Fivefold Sense Conscousness	*pañcaviññāṇa*
5.	Receiving	*sampaṭicchana*
6.	Investigating	*santīraṇa*
7.	Determining	*voṭṭhabbana*
8.	Javana	*javana*
9.	Following the *javana*-object	*tadārammaṇa*
10.	Death	*cuti*

Classification of *Citta*s through their Functions

*Citta*s are classified by way of theses 14 functions they perform.

*Citta*s of Rebirth-linking – 19

*Citta*s which perform the function of rebirth-linking are 19:

1. Investigating with neutral feeling	2
2. Great resultants (*mahāvipāka*)	8
3. Fine-material-sphere resultants	5
4. Immaterial-sphere resultants	4

Note: *Citta*s of life-continuum and *citta*s of death are each 19. They are totally the same with the *citta*s of rebirth-linking.

*Citta*s of Adverting – 2

*Citta*s which perform the function of adverting, etc. are two:

1. Five-door adverting (*pañcadvārāvajjana*)   1
2. Mind-door adverting (*manodvārāvajjana*)   1

*Citta*s of Seeing – 2

Eye-consciousness (*cakkhuviññāṇa*)   2

*Citta*s of Hearing – 2

Ear-consciousness (*sotaviññāṇa*)   2

*Citta*s of Smelling – 2

Nose-consciousness (*ghānaviññāṇa*)   2

*Citta*s of Tasting – 2

Tongue-consciousness (*jivhāviññāṇa*)   2

*Citta*s of Touching – 2

Body-consciousness (*kāyaviññāṇa*)   2

*Citta*s of Receiving – 2

Receiving consciousness (*sampaṭicchana*)   2

*Citta*s of Investigating – 3

*Citta*s which perform the function of investigating are three:
Investigating consciousness (*santīraṇa*)   3

*Citta*s of Determining – 1

It is only the mind-door adverting consciousness which performs the function of determining in five-door.

*Citta*s of Javana – 55

*Citta*s which perform the function of *javana* are 55:

1. Unwholesome consciousness   12
2. Wholesome consciousness   21
3. Functional consciousness except the two types
   of adverting consciousness   18
4. Fruition consciousness   4

Cittas of Following the *javana*-object – 11

    *Citta*s which perform the function of following the *javana*-object are 11:

    1. Investigating consciousness (*santīraṇa*)   3
    2. Great resultant consciousness (*mahāvipāka*)   8

*Citta*s with different functions

    Here we should study *citta*s by way of the function they perform. Some of the *citta*s perform only one function and some several functions. They are classified thus:

Cittas with one function – 68

    1. Fivefold sense consciousness   10
    2. Five-door adverting consciousness   1
    3. Receiving consciousness   2
    4. *Javana* consciousness   55

Note: These *citta*s have only one function each – seeing, hearing, smelling, tasting, touching, receiving and *javana* function.

Cittas with two functions – 2

    1. Investigating consciousness with pleasure   1
    2. Mind-door adverting consciousness   1

Note: Investigating consciousness has 2 functions as investigating and following the *javana*-object. But mind-door adverting has 2 functions as adverting and determining.

Cittas with three functions – 9

    1. Fine-material-sphere resultant   5
    2. Immaterial-sphere resultant   4

Note: They have 3 functions as rebirth-linking, lif-continuum and death.

Cittas with four functions – 8

    Great resultant consciousness (*mahāvipāka*)   8

Note: They have 4 functions as rebirth-linking, lif-continuum, death and following the *javana*-object.

***Citta*s with five functions – 2**

     Investigating consciousness with neutral feeling   2

Note: They have 5 functions as rebirth-linking, lif-continuum, death, following the *javana*-object and investigating.

4. Classification of Doors

     There are 6 doors through which *citta* interacts with the objective world. They are as follows:

1. Eye-door   *cakkhudvāra*
2. Ear-door   *sotadvāra*
3. Nose-door   *ghānadvāra*
4. Tongue-door   *jivhādvāra*
5. Body-door   *kāyadvāra*
6. Mind-door   *manodvāra*

     Therein the eye itself is the "eye-door", and so for the ear-door and the others. But the life-continuum is called "mind-door".

Classification of *citta*s through their doors

Through doors cittas are to be classified thus:

***Citta*s in eye-door are 46**

     *Citta*s that arise in eye-door are 46. They are mentioned according to the order of thought-process. They are as follows:

1. Five-door adverting consciousness   1
2. Eye-consciousness   2
3. Receiving consciousness   2
4. Investigating consciousness   3
5. Determining consciousness   1
6. *Kāma javana*   29
7. Following the *javana*-object (11)   8

Note: *Citta*s in ear-door, etc. are mostly similar to the *citta*s in eye-door except the 2 *citta*s "eye-consciousness", which are specially in eye-door. Therefore we should note that ear-consciousness is only in ear-door; nose-consciousness is only in nose-door; tongue-consciousness is only in tongue-door; body-consciousness is only in body-door. The other *citta*s are general to all.

*Citta*s in mind-door are 67

*Citta*s that arise in mind-door are 67. They are mentioned according to the order of thought-process. They are as follows:

1. Mind-door adverting consciousness   1
2. *Javana citta*s   55
3. Following the *javana*-object   11

*Citta*s that are door-free are 19

19 types of rebirth-linking consciousness are "door-free".

Cittas in different doors

*Citta*s in one door are 36

*Citta*s that arise in one door are 36:

1. Sense-consciousness   10
2. *Appanā javanas*   26

Note: The ten types of sense consciousness are each in their own door as eye-consciousness in eye-door, and so on. *Appanā javana*s are in mind-door.

*Citta*s in five door are 3

1. Receiving consciousness   2
2. Five-door adverting consciousness   1

*Citta*s in six door are 31

1. Investigating consciousness with pleasure   1
2. Determining consciousness   1
3. *Kāma javana*s   29

_Citta_s either in six doors or door-free are 10

1. Investigating consciousness with neutral feeling   2
2. Great resultants   8

Note: Investigating consciousness has 5 functions. If it performs the function of investigation or following the _javana_-object it is in 6 doors. If it performs one of the functions of _paṭisandhi, bhavaṅga_ or _cuti_ it is door-free.

The great resultants have 4 functions. They are in 6 doors, if they perfom the function of following the _javana_-object. If they perform one of the functions of _paṭisandhi, bhavaṅga_ or _cuti_ they is door-free.

_Citta_s that are ever door-free are 9

1. Fine-material-sphere resultant   5
2. Immaterial-sphere resultant   4

5. Classification of Objects

There are 6 kinds of objects corresponding to the 6 senses. They are as follows:

1. Visible object   _rūpārammaṇa_
2. Sound   _saddārammaṇa_
3. Smell   _gandhārammaṇa_
4. Taste   _rasārammaṇa_
5. Tangible object   _poṭṭhabbārammaṇa_
6. _Dhamma_-object   _dhammārammaṇa_

Defining of objects

Therein, visible form itself is visible object. Likewise sound, etc. are sound-object, etc. But the _dhamma_-object is sixfold:

1. Sensitive matter   _pasādarūpa_   5
2. Subtle matter   _sukhumarūpa_   16
3. Consciousness   _citta_   89
4. Mental factors   _cetasika_   52
5. _Nibbāna_   1

6. Concepts	*paññatti*	1

Note: *ārammaṇa* = where *citta*s delight in; *ālambaṇa* = where *citta*s hang on.

Classification of *Citta*s through their objects
(general)

*Citta*s in eye-door, ect.

There are 46 *citta*s which arise in eye-door. They have only one object as visible object that pertains only to the present. Likewise, sounds, etc., that pertain only to the present are the object of the *citta*s in ear-door, etc.

*Citta*s in mind-door

There are 67 *citta*s which arise in mind-door. They have one of all six kinds of objects. And they are present, past, future or independent of time, according to circumstances.

*Citta*s door-free

There are 19 *citta*s which are door-free. They have the six objects which are mentioned as 3 by their special terms:

1. Volitional action   *kamma*
2. Sign of volitional action   *kamma-nimitta*
3. Sign of destiny   *gati-nimitta*

According to the situation, that object has usually been apprehended in one of the six doors in the immediately preceding existence, as either a present or past object or as a concept.

Classification of *Citta*s through their objects
(special)

To classify in special way there are 4 types of the six kinds of objects. They are as follows:

1. Sense-sphere objects   *kāmāvacarārammaṇa*
2. Sublime objects   *mahaggata*
3. Concept objects   *paññatti*

4. *Nibbāna*		*nibbānārammaṇa*

*Citta*s with only sense-sphere objects are 25

1. Sense consciousness	10
2. The triple mind-element	3
3. The remaining sense-sphere resultants	11
4. Smiling consciousness	1

Note: The term 'triple mind-element' (*manodhātu*) comprises 3 kinds of consciousness: *pañcadvārāvajjana* and the 2 *sampaṭicchana*s. The 'remaining sense-sphere resultants' are the 3 *santīraṇa-citta*s and the 8 *mahāvipāka*s.

*Citta*s with only sublime objects are 6

Immaterial-sphere consciousness (the 2nd and 4th)   6

Note: The object of the 2nd *arūpāvacara-citta* is the 1st *arūpāvacara citta*, and the object of the 4th *arūpāvacara citta* is the 3rd *arūpāvacara citta*. That applies to *arūpa-kusala, -kiriya* and- *vipāka-citta*s.

*Citta*s with only concept objects are 21

1. Fine-material-sphere consciousness (*rūpāvacara*)	15
2. Immaterial-sphere consciousness (the 1st and 3rd)	6

Note: Concept objects are 28: 10 *asubha*, 10 *kasiṇa*, *ānāpāna, kāyagatāsati*, 4 beings objects of the 4 noble abodes, infinite space and nothingness.

Paññatti-object for meditation	1st *jhāna*	2nd - 4th *jhāna*	5th *jhāna*	1st *arūpa-jhāna*	3rd *arūpa-jhāna*
10 *asubha*	10				
1 *kāyagatasati*	1				
1 *mettā*	1	1			
1 *karuṇā*	1	1			
1 *muditā*	1	1			
1 *upekkhā*			1		
10 *kasiṇa*	10	10	10		
1 *ānāpānasat*i	1	1	1		
1 infinite space				1	
1 nothingness					1

possible objects	25	14	12	1	1

Cittas with only *Nibbāna* object are 8
    Supramundane consciousness (*lokuttara*)   8

Classification of *Citta*s through their objects (general)

Cittas with mundane objects are 20
1. Unwholesome consciousness (*akusala*)   12
2. Sense-sphere *javana*s dissociated from knowledge   8

Cittas with all objects except path and fruition of arahantship are 5
1. Sense-sphere wholesome with knowledge   4
2. Wholesome direct-knowledge (*abhiññā*)   1

Cittas with all kinds of objects are 6
1. Sense-sphere functionals with knowledge   4
2. Functional direct-knowledge (*abhiññā*)   1
3. Determining consciousness   1

Cittas and their objects

	Objects	special	general cittas
1.	Sense-sphere objects	25	31
2.	Sublime objects	6	31
3.	Concept objects	21	31
4.	*Nibbāna* object	8	11

6. Classification of Bases

There are 6 bases depending on which *citta* arises. They are as follows:

1. Eye-base   *cakkhu-vatthu*
2. Ear-base   *sota-vatthu*

3. Nose-base	*ghāna-vatthu*	
4. Tongue-base	*jivhā-vatthu*	
5. Body-base	*kāya-vatthu*	
6. Heart-base or base of mind	(*hadaya-*) *vatthu*	

Note: All these bases are found in the sense world. But in the fine-material world 3 bases – nose, tongue and body – are not found. In the immaterial world, no bases exist.

Seven Elements of *Citta*s

1. Element of eye-consciousness	*cakkhuviññāṇadhātu*	
2. Element of ear-consciousness	*sotaviññāṇadhātu*	
3. Element of nose-consciousness	*ghānaviññāṇadhātu*	
4. Element of tongue-consciousness	*jivhāviññāṇadhātu*	
5. Element of body-consciousness	*kāyaviññāṇadhātu*	
6. Element of mind	*manodhātu*	
7. Element of mind-consciousness	*manoviññāṇadhātu*	

In the sense-plane, there are 7 elements which are dependent on the 6 bases; in the fine-material plane 4 are dependent on 3 bases; in the immaterial plane one element is not dependent on any base.

*Citta*s and their Bases

Cittas on the eye-base – 2
    Eye-consciousness   *cakkhuviññāṇa*   2

Cittas on the ear-base – 2
    Ear-consciousness   *sotaviññāṇa*   2

Cittas on the nose-base – 2
    Nose-consciousness   *ghānaviññāṇa*   2

Cittas on the tongue-base – 2
    Tongue-consciousness   *jivhāviññāṇa*   2

_Citta_s on the body-base – 2
    Body-consciousness   _kāyaviññāṇa_   2

_Citta_s on the heart-base (always) – 33
1. Hatred-rooted consciousness _dosamūla citta_ 2
2. Receiving _sampaṭicchana_ 2
3. Investigating _santīraṇa_ 3
4. Five-door adverting _pañcadvārāvajjana_ 1
5. Smile-producing _hasituppada_ 1
6. Great resultants _mahāvipāka_ 8
7. Fine-material-sphere _rūpāvacara_ 15
8. Path of stream-entry _sotāpattimagga_ 1

_Citta_s on the heart-base (sometimes) – 42
1. Greed-rooted consciousness _lobhamūla citta_ 8
2. Delusion-rooted _mohamūla_ 2
3. Mind-door adverting _manodvārāvajjana_ 1
4. Great wholesome _mahākusala_ 8
5. Great functional _mahākriya_ 8
6. Immaterial wholesome _arūpa kusala_ 4
7. Immaterial functional _arūpa kriya_ 4
8. Supramundane
   (except 1st path) _lokuttara_ 7

_Citta_s without base – 4
    Immaterial resultant _arūpa vipāka_ 4

CHAPTER 5

Vīthi: Mental Process

Citta-vīthi: "*Vīthi*" in *Pāḷi* means process. A mental process is called *citta-vīthi*. A material process is "*rūpa-vīthi*". In the life of beings the two types of process, mental and material, mostly run side by side without interruption.

Vīthi and Vīthimutta: A mental process that runs with a present object coming into contact to one of the six mental bases is "*vīthi*". But *vīthi-mutta* is a mental process that runs with an object - *kamma*, the conditions of *kamma*, and the sign of destination (*gati-nimitta*) - that is manifested just before death in previous life. That process is free from the present activities, so it is called "*vīthi-mutta*" (process-free).

80 *Vīthi-citta*: *Citta*s that deal with *vīthi* (process) are 80. According to the process order these *vīthi citta*s are as follows:

1.	*Āvajjana*	attentions	2
2.	*Viññāṇa citta*s		10
3.	*Sampaṭicchana*	receiving	2
4.	*Santīraṇa*	investigating	3
5.	*Javana*	dynamic	55
6.	*Tadārammaṇa*		8
		total	80

19 *Vīthi-mutta-citta*s: The *citta*s that are not included in *Vīthi-citta*s are 19:

1.	*Upekkhā santīraṇa*s (that perform the function of relinking, etc.)	2
2.	*Mahāvipāka*s (with the function of relinking, etc.)	8
3.	*Rūpavipāka*s	5
4.	*Arūpavipāka*s	4
	total	19

Note on *citta-vīthi*: When a *citta-vīthi* runs, it depends on one of the 6 bases; it comes into contact to one of the 6 objects through one of the 6 doors. Therefore, the 6 bases, the 6 objects, the 6 doors and the 6 *viññāṇa* must be noted here:

6 *Viññāṇa*	6 Bases	6 Doors	6 Objects
Eye-consciousness	Eye-base	Eye-door	Form
Ear- "	Ear-base	Ear-door	Sound
Nose- "	Nose-base	Nose-door	Smell
Tongue- "	Tongue-base	Tongue-door	Taste
Body- "	Body-base	Body-door	Tangibility
Mind- "	Mind-base	Mind-door	Dhamma

6 *Citta-vīthi*: The c*itta-vīthi*, mental process, is sixfold each as dealing with doors and *viññāṇa*s. They are as follows:

6 as Doors	6 as *Viññāṇa*s
Cakkhu-dvāra vīthi	*Cakkhu-viññāṇa-vīthi*
Sota-dvāra vīthi	*Sota-viññāṇa-vīthi*
Ghāna-dvāra vīthi	*Ghāna-viññāṇa-vīthi*
Jīvha-dvāra vīthi	*Jīvha-viññāṇa-vīthi*
Kāya-dvāra vīthi	*Kāya-viññāṇa-vīthi*
Mano-dvāra vīthi	*Mano-viññāṇa-vīthi*

6 *Visayappavatti*: "*Visaya*" here means object; "*pavatti*" appearance or presentation; so the ways of appearance or presentation of the six objects are called *Visayappavatti*. The *Visayappavatti*s are sixfold as concerning the 5 doors 4, the mind-door 2.

6 Objects	in 5-door	in Mind-door
Form Sound Smell Taste Tangibility *Dhamma*	*Atimahanta* *Mahanta* *Paritta* *Atiparitta*	*Vibhūta* *Avibhūta*

Atimahanta	=	very great,
Mahanta	=	great,
Paritta	=	small,
Atiparitta	=	very small

<div align="center">dealing with a form object.</div>

If the object is a sound, it must be very loud, loud, low, very low. If smell or taste, it must be very strong, strong, little, very little. If tangibility, it must be much strike, strike, smooth, very smooth.

Then, "*vibhūta*" means clear and "*avibhūta*" not clear.

But the appearance of the object of *vīthimutta cittas* is threefold:

<div align="center">

kamma,

kamma-nimitta, and

gati-nimitta.

</div>

Citta-kkhaṇa: "*Cittakkhaṇa*" means mental moment. A mental moment has three sub-moments - arising (*uppāda*), stop (*ṭhiti*), and falling (*bhaṅga*). The three sub-moments are a life-span of a mind. But the 17 mental moments that are composed of 51 sub-moments are a life-span of 22 material qualities - 28 *rūpa*s except the 2 *viññatti*s and the 4 *lakkhaṇa*s.

Manifestation: The 5 objects - form, sound, smell, taste, and tangibility - , when at the moment of existence (*ṭhiti-khaṇa*), come into manifestation in the 5 doors respectively. The manifestation is possible when the five objects passed over one mental moment or several mental moments.

75 Vīthi in 5-Door: In 5 doors 75 types of mental processes are possible:

The mental process

1. in eye-door   15
2. in ear-door   15
3. in nose-door   15
4. in tongue-door   15
5. in body-door   <u>15</u>

<div align="center">total   75</div>

Mental process	Objects			
	Very great	Great	Small	Very small
in eye-door	1	2	6	6
in ear-door	1	2	6	6
in nose-door	1	2	6	6
in tongue-door	1	2	6	6
in body-door	1	2	6	6

Mental Process in Eye-door
(*Cakkhudvāra-vīthi*)

A mental process in eye-door runs as follows:

A person opens his eye to look at something. Then a very great visible object comes into manifestation in the sense eye after having passed one thought-moment. The thought moment is a *Bhavaṅga* moment and that *Bhavaṅga* is a "passed-*bhavaṅga*" (*Atīta-bhavaṅga*).

Bhavaṅga citta cannot be aware of a present object. Its object is the object of "*maraṇāsanna javana*" (preceding *javana* of death) in previous life.

The visible object comes into contact not only to the eye, but to the mind-door also. Therefore the *Bhavaṅga citta* (mind-door) vibrates and then it ceases. There are two *Bhavaṅga cittas*: Vibrating (*Bhavaṅga-calana*) and ceasing (*Bhavaṅga-upaccheda*).

(1) Then the attending consciousness in five-door (*pañca-dvārā-vajjana*) arises paying attention to the visible object and ceases.
Thereafter the following *cittas* arise and cease:
(2) Eye-consciousness seeing that object,
(3) Receiving consciousness receiving that object,
(4) Enquiring consciousness enquiring that object,
(5) Determining consciousness determining that object,

(6) Then one of the 29 *Javana citta*s concerning the *Kāma* plane runs mostly for 7 times experiencing that object for 7 times and ceases.

(7) Following the *Javana citta* the Retentive resultant consciousness arises twice succeeding the *Javana* with that object and ceases.

These 7 *Vīthi-citta*s run with the present visible object that comes into manifestation. After that the *Bhavaṅga citta* runs again with the past object.

Duration of object: The visible object that reflects on the sense eye starts with the past *Bhavaṅga* moment and ends in the second *Tadārammaṇa* (Retentive consciousness) moment. The life-span of the visible object is 17 mental moments.

Mental Process with Very Great Object

In Eye-door:

1. B.   = *Bhavaṅga* that has passed
2. B.   = *Bhavaṅga* that vibrates
3. B.   = *Bhavaṅga* that ceases
4. P.   = *Pañcadvārāvajjana* = Attending consciousness that attends the present object coming into contact
5. C.   = *Cakkhuviññāṇa* = Eye-consciousness that sees the present visible object
6. S.P. = *Saṃpaṭicchana* = Receiving consciousness that receives the present object
7. S.T. = *Santīraṇa* = Enquiring consciousness that enquires the present object
8. V.   = *Voṭṭhappana* = Determining consciousness that determines the present object
9.-15. J.   = *Javana* = Energetic consciousness that experiences the present object
16.-17. T   = *Tadārammaṇa* = retentive consciousness that succeeds the object of *Javana*

In Ear-door, etc.:

Instead of *Cakkhuviññāṇa* there arise the other *Viññāṇa*s respectively according to the door and the object. The other 16 *citta* are the same. They run with one of the 5 objects that come into contact to the concerning doors.
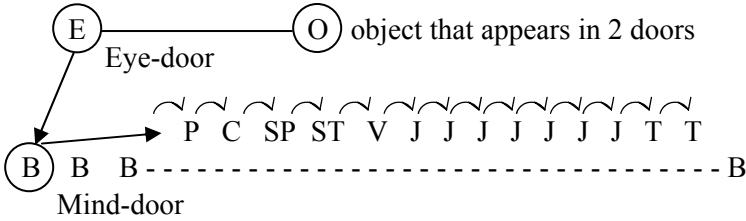
To have further information about the object the other mental processes run in mind-door. Among the mental processes in mind-door the first is aware of the past object. The second catches the name or the word and the fourth knows the meaning. There arise the 3 mental processes in mind-door minimum for running with the object.

(1)   B B M J J J J J J J T T
(2)   B B M J J J J J J J T T
(3)   B B M J J J J J J J T T

Note: No. 1 just follows the object.
        No. 2 names the object.
        No. 3 catches the meaning of the object.

Mental process with Great Object

Regarding the great object 2 types of mental process are possible to run with the great object. It passed 2 or 3 *Bhavaṅga*s and there arise no *Tadārammaṇa*. So it ends in *Javana*.

Mental process with Small Object

Regarding the small object 6 types of mental process are possible to run with the small object. It passed from 4 to 9 *Bhavaṅga*s. It ends in *Voṭṭhappana*.

Mental process with Very Small Object

Regarding the very small object there arise just *Bhavaṅga*. It makes the *Bhavaṅga* vibrate, but not cease. There do not arise any active minds (*Vīthi-citta*s).

15 Mental Process in Eye-door

object	arising moment of object	manifestation moment	B. ceased	Vīthi-cittas / Bhavaṅga	marks
Very Great	B	B	B	P·C·Sp·St·V·J·J·J·J·J·J·J·T·T	Tadāra-mmaṇa
Great	B.2	B	B	P·C·Sp·St·V·J·J·J·J·J·J·J (B)	Javana
	B.3	B	B	P·C·Sp·St·V·J·J·J·J·J·J·J	
Small	B.4	B	B	P·C·Sp·St·V·V·V·(B·B·B·B)	Voṭṭha-ppana
	B.5	B	B	P·C·Sp·St·V·V·V·(B·B·B)	
	B.6	B	B	P·C·Sp·St·V·V·V·(B·B)	
	B.7	B	B	P·C·Sp·St·V·V·V·(B)	
	B.8	B	B	P·C·Sp·St·V·V·V	
	B.9	B	B	P·C·Sp·St·V·V	
Very Small	B.10	B	B	B·B·B·B·B	Mogha (empty)
	B.11	B	B	B·B·B·B	
	B.12	B	B	B·B·B	
	B.13	B	B	B·B	
	B.14	B	B	B	
	B.15	B	B		

Classification: There are 15 types of mental process in the eye-door. In the mental process there occur *Bhavaṅga citta*s and *Vīthi citta*s. Regarding *Vīthi citta*s the classification runs as follows:

1. The number of *Vīthi citta*s,
2. Their arising times,
3. The total number of them.

object	number of vīthi citta	arising time	total number of vīthi citta
Very Great	7	14	46
Great	6	12	38
Small	5	7	9
Very Small	nil	nil	nil

Mental Process in Mind-door

A mental process in mind-door runs with six objects that are either present or past or future or timeless object. The object that comes into contact to the mind-door is divided into two:
1. clear appearance (*vibhūta*)
2. not clear appearance (*avibhūta*)

Regarding the *Javana* there are sections:
1. *Kāma javana* secion
2. *Appanā javana* section

In *Kāma javana* the presentation of the object is in two ways: clear and not clear. But in the section of *Appanā Javana* the clear appearance alone is possible.
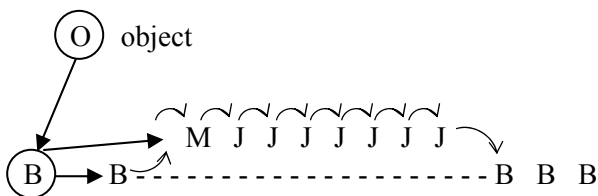
Kāma Javana Section

In the *Kāma Javana* Section a mental process in mind-door runs with the "clear appearance" object (*vibhūta*) as follows:

When the *vibhūta* object comes into contact to the mind-door, the running *Bhavaṅga citta* vibrates and then it ceases. After that the Attending consciousness in mind-door (*Manodvārāvajjana*) arises paying attention to the object. Then the *Javana* citta arises experiencing the object for 7 times. Following to the *Javana* the retentive consciousness arises twice succeeding the object of *Javana*. Then the *Bhavaṅga* runs again.

O object

M J J J J J J J T T

B → B - → - B B B
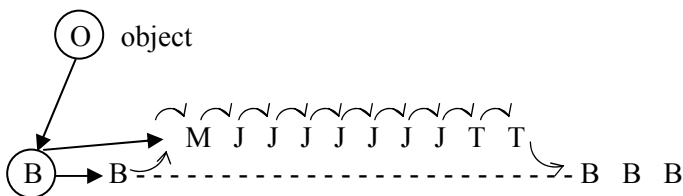
If a mental process runs in mind door with a "not clear appearance object (*Avibhūta*)", the mental process ends in *Javana*. The retentive consciousness does not arise. In the end of the seventh *Javana* the *Bhavaṅga* runs again.

O object

M J J J J J J J

B → B - B B B

object	number of *vīthi citta*	arising time	total number of *vīthi citta*
Vibhūta	3	10	41
Avibhūta	2	8	30

Apannā Javana Section

In *Apannā Javana* section a mental process in mind-door runs with only clear appearance objects (*Vibhūta*). There arise two types of *Javana*:

1. *Kāma javana*
2. *Appanā javana*

Kāma-jāvana: Here *Kāma-javana* precedes *Appanā-javana*. Therefore, the *Kāma-javana* is only one of eight *kāma-javanas* with knowledge: *Mahākusala* with *ñāṇa* 4, *mahākriya* with *ñāṇa* 4.

One of these eight *Kāma-javanas* that precedes an *Appanā-javana* arises three or four times with different names. If arising three times they are orderly named as: *Upacāra, Anuloma* and *Gotrabhū*. If arising four times they are orderly named as:

1. *Parikamma* = preparation
2. *Upacāra* = acces
3. *Anuloma* = conformity
4. *Gotrabhū* = new lineage

*Appanā-javana***:** There are 26 *Appanā-javanas* that follow the preceding *kāma-javanas*:

1. Rūpāvacara kusala	5	
2. Rūpāvacara kriya	5	
3. Arūpāvacara kusala	4	
4. Arūpāvacara kriya	4	
5. Lokuttara	8	
all together	26	

One of 26 *Appanā-javanas* that is preceded by a *Kāma-javana* occurs at the fourth or the fifth moment after the preceding *Kāma-javana* have ceased.

Person and his objective: If a person is quick in understanding, the preceding *kāma-javana* arises within him three times. But if a person is slow in understanding, it arises four times.

According to the person's objective *appanā-javana* occurs. If he intends to attain *Jhāna*, a *Jhāna appanā-javana* occurs. If he intends to attain *Magga* and *Phala*, there occurs a *Magga* or a *Phala* accordingly.

Person	Moment of *Kāma-javana*	*Appanā*
Slow	4	5th
Quick	3	4th

The initial Attainment of *Jhāna*:
Slow: B P U A G J B
Quick: B U A G J B

The initial Attainment of *Magga*:
Slow: B P U A G M P P B
Quick: B U A G M P P P B

Preceding and Following Javanas: Regarding to *Kāma-javana* and *Appanā-javana*, the procedure is according to feeling (*vedanā*) and type (*jāti*):

According to feeling (*vedanā*), if a preceding *kāma-javana* is with pleasure, the following *Appanā-javana* must be with pleasure; if with neutral, the following must be neutral feeling.

According to type (*jāti*), if a preceding *Kāma-javana* is a *kusala*, the following *Appanā-javana* must be *kusala* and the three lower *Phala cittas*; if a preceding *Kāma-javana* is a *kriya*, the following *Appanā-javana* must be *kriya* and the *Arahatta Phala citta*.

Person	Preceding	following		
Puthujjana	2 *Mahākusala* with pleasure	32	*Rūpa-kusala* with pleasure	- 4
			Magga with pleasure	- 16
			Lower *Phala* with pleasure	- 12
Sekkha	2 *Mahākusala* with neutral feeling	12	*Rūpa* (5ᵗʰ *Jhāna*)-*Arūpa-kusala* with neutral feeling	- 5
			Magga with neutral feeling	- 4
			Lower *Phala* with neutral feeling	- 3
Asekkha	2 *Mahākriya* with pleasure	8	*Rūpa-kriya* with pleasure	- 4
			Arahatta-phala with pleasure	- 4
	2 *Mahākriya* with neutral feeling	6	*Rūpa* (5ᵗʰ *Jhāna*)-*Arūpa-kriya* with neutral feeling	- 5
			Arahatta-phala with neutral	- 1

Procedure

Defining: In a mental process the running *cittas* are defined according to their object and the preceding *Javanas*. They are as follows:

According to object:
In a mental process the *vipāka cittas* - 5-*Viññāṇa*, *Sampaṭicchana*, *Santīraṇa* and *Taddārammaṇa* - must be an unwholesome result, if they run with an undesirable object.

If they run with a desirable object, they must be the result of a wholesome state.

However, if the object is very much desirable, the *Santīraṇa* and *Tadārammaṇa* must be only with pleasant feeling.

According to *Javana*: In a mental process -
(1) if the preceding *Javana* is one of the *Mahā-kriya* with pleasant feeling, the following *Tadārammaṇa* must be with pleasant feeling;
(2) if with neutral feeling, the following *Tadārammaṇa* must be with neutral feeling;

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(3) if the preceding *Javana* is one of the two *Dosamūla*, the following *Tadārammaṇa* must be only with neutral feeling;

(4) if the preceding *Javana* is one of the other 18 *Kāma-Javanas* - 8 *Lobhamūla*, 2 *Mohāmūla*, 8 *Mahā-kusala* - all kinds of *Tadārammaṇa* are possible.

Defining of *Tadārammaṇa*:

In a mental process there arises *Tadārammaṇa* immediately after *Javana*, if the object is very great in 5-doors or clear in Mind-door. However, for the occurrence of *Tadārammaṇa* there are 3 conditions:

1. the preceding *Javana* must be a *Kāma javana*
2. the object must be a *kāma* object
3. it must be within *kāma* beings.

Problem of *Tadārammaṇa*:

Suppose, there is a person whose *Paṭisandhi* is with pleasant feeling. Within him, sometimes, one of the *Dosamūla Javanas* arises. Immediately after the *Dosamūla Javana*, the appearance of *Tadārammaṇa* with pleasant feeling is impossible. That person has *Paṭisandhi* with pleasant feeling, therefore the appearance of *Tadārammaṇa* with neutral feeling is impossible. To solve the natural problem, there occurs the *Santīraṇa* with neutral feeling depending on any experienced *kāma* object. Then *Bhavaṅga* runs.

Tadārammaṇa

Preceding *Javana*		*Tadārammaṇa*	
5	*Kāma-kriya* with pleasant feeling	5	*Tadārammaṇa* with pleasant feeling
4	*Kāma-kriya* with pleasant feeling	6	*Tadārammaṇa* with neutral feeling
2	*Dosamūla*		
18 { *Mahākusala* 8 *Lobhamūla* 8 *Mohamūla* 2		11	*Tadārammaṇa*

Analysis of *Javana*

Javana citta are 55. They are energetic mind. When they run in a mental process, they experience the object. Regarding to the object the final decision is the work of *Javana*. The *Javana* occurs once or several times according to their nature and condition.

1. *Javana* with one moment:
    (A)   9 *Mahaggata* (*Jhāna*) *Javanas*, that are the first time
    (B)   2 *Abhiñña Javana* at any time
    (C)   4 *Magga Javanas* occur only one mental moment. They never repeat.
    (D)   The 2 fruition (*Phala*) *Javanas* - *Anāgāmi* and *Arahatta*, occur once when they arise after withdrawing from *Nirodha samāpatti*.

2. *Javana* with two or three moments:
    (A)   The 2 *Nevasaññā nāsaññāyatana javanas* that precede to attain the *Nirodha-samapatti*.
    (B)   The Fruition *javanas* preceded by *Magga javanas* arise 2 or 3 times.

3. *Javana* with four or five moments:
    The 4 *Paccavekkhaṇa javanas*, that are the 4 *Mahākriya javanas* with knowledge within the Buddha, arise 4 or 5 moments when he creates a supernormal power as issuing the pair of water and fire.

4. *Javana* with five moments:
    The *Kāma javanas* at the dying moment etc., due to weakness of the heart base, arise for five times.

5. *Javana* with six or seven moments:
    The *Kāma javanas* in a *Kāma* mental process arise usually 6 or 7 moments.

6. *Javana* with unlimited moment:
   In the process of *Jhāna* and *Phala* attainment, the *Javanas* of *Jhāna* or *Phala* run without limitation. As long as the attainment remains these *Javanas* run like the current of *Bhavaṅga citta*.

Division of *Vīthi citta*

80 *Vīthi cittas* are divided according to (A) plane and (B) individual.

(A) Plane:
Regarding to the classification of *Vīthi cittas* the 4 plane-groups should be known:
   (1) *Kāmāvacara*
   (2) *Rūpāvacara*
   (3) *Arūpāvacara*
   (4) *Asaññasatta*

In the *Kāmāvacara* planes all 80 *Vīthi cittas* are possible.

In the *Rūpāvacara* planes 64 *Vīthi cittas* are possible, because the 16 *Vīthi cittas*, 2 *Dosamūla*, the 6 *Viññāṇa cittas* - nose, tongue, body - and 8 *Mahāvipāka cittas* are impossible.

In *Arūpāvacara* planes 42 *Vīthi cittas* are possible. They are

Lobhamūla	8
Mohamūla	2
Manodvārāvajjana	1
Mahākusala	8
Mahākiriya	8
Arūpa kusala and kriya	8
Lokuttara except Sotāpattimagga	7
	26

In *Asaññasatta* plane no *citta*s arise. Therefore, in that plane any kind of *Vīthi citta* is impossible.

Vīthi citta and plane

Plane	*Vīthi citta*	
	possible	**impossible**
Kāma	80	nil
Rūpa	64	16
Arūpa	42	38

(B) Individual:

There are 12 types of individuals. They are
1. *Puthujjana* 4 ⎫
2. *Ariya* 8 ⎭ 12

Puthujjana: *Puthu* means majority. *Jana* means beings. So majority beings are called *puthujjana*.
The *Puthujjanas* are fourfold:
1. *Duggati Ahetuka* = a being whose *paṭisandhi* is without *hetu* and he is in a woeful plane.
2. *Sugati Ahetuka* = a being whose *paṭisandhi* is without *hetu*, but he is in a blissful plane.
3. *Dvihetuka* = a being whose *paṭisandhi* is with 2 *hetus* (in a blissful plane).
4. *Tihetuka* = a being whose *paṭisandhi* is with 3 *hetus* (in a blissful plane).

Ariya: *Ariya* means those who are far from mental defilements. In other way *Ariyas* are noble persons through their noble mind. *Ariyas* are eightfold:
1. *Maggaṭṭha* = those whose stages are the paths are 4.
2. *Phalaṭṭha* = those whose stages are fruitions are 4.

Division of *Vīthi citta*

Regarding to Individuals the 80 *Vīthi cittas* are divided accordingly. They run as follows:

(1) *Duggati Ahetuka*: Within such a being 37 *Vīthi cittas* are possible. They are

Akusala	12
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8

⎫ 37

(2) *Sugati Ahetuka*: Within such a being 41 *Vīthi cittas* are possible. They are

Akusala	12
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka without knowledge	4

⎫ 41

(3) *Dvihetuka*: Within such a being 41 *Vīthi cittas* are possible. They are the same as abovementioned.

(4) *Tihetuka*: Within such a being 45 *Vīthi cittas* are possible. They are

Akusala	12
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka without knowledge	8

⎫ 45

If a *Tihetuka* person attains *Jhāna*, the attained *Jhāna citta* is also possible Therefore, if added 9 *Jhāna javanas*, 54 *Vīthi cittas* are possible.

Maggaṭṭa - 4: There are 4 *Maggaṭṭhas*. They are

1. *Sotāpatti Maggaṭṭha*
2. *Sakadāgāmi Maggaṭṭha*
3. *Anāgāmi Maggaṭṭha*
4. *Arahatta Maggaṭṭha*

Within these persons the concerning *Magga-citta* alone is possible.

Phalaṭṭha - 4: There are 4 *Phalaṭṭhas*. They are
1. *Sotāpatti Phalaṭṭha*
2. *Sakadāgāmi Phalaṭṭha*
3. *Anāgāmi Phalaṭṭha*
4. *Arahatta Phalaṭṭha*

Sotāpatti Phalaṭṭha: Within such a person 41 *Vīthi cittas* are possible. They are

Akusala (except 4 Diṭṭhi- sampayutta, 1 vicikiccha)	7
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Sotāpatti phala	1
	41

If he attains a *Jhāna*, there will be more *Vīthi cittas*. If added 9 *Jhāna javanas* to the 41, the number will be 50.

Sakadāgāmi Phalaṭṭha: Within such a person the 41 *Vīthi cittas,* if attained *Jhāna*, by adding 9 *Jhāna kusala javanas*, 50 *Vīthi cittas*, are possible as in the *Sotāpatti Phalaṭṭha (Sotāpanna)* respectively.

Anāgāmi Phalaṭṭha: Within such a person 39 *Vīthi cittas,* if attained *Jhāna*, by adding 9 *Jhāna kusala javanas*, 48 *Vīthi cittas*, are possible. The 39 *Vīthi cittas* are as follows:

Diṭṭhi-vippayutta lobhamūla	4
Uddhacca-sampayutta	1
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Anāgāmi phala	1
	39

Arahatta Phalaṭṭha: Within such a person (Arahanta) 35 *Vīthi cittas,* if attained *Jhāna*, by adding 9 *Jhāna kriya javanas*, 44 *Vīthi cittas*, are possible. The 35 *Vīthi cittas* are as follows:

Ahetuka	18
Mahākriya	8
Mahāvipāka	8
Arahatta phala	1
	35

Tihetuka in other planes

Tihetuka is a person whose *paṭisandhi citta* is with 3 *hetus*: *Alobha, Adosa* and *Amoha*. The *Tihetuka* persons are ninefold: 1 *Puthujjana* and 8 *Ariyas*. They are not only in *kāma-sugati* planes, but in some of the *Brahmā* planes also.

The possible *Vīthi cittas* within those 9 persons that were mentioned above belong to only *Kāma-sugati*. If they are in a *Rūpa*-plane or an *Arūpa*-plane the possible *Vīthi cittas* will be different in number.

In the *Brahmā* planes the following *Vīthi cittas* are impossible:

Dosamūla	2
Nose-consciousness	2
Tongue-consciousness	2
Body-consciousness	2
Mahāvipāka	8
	16

These 16 *Vīthi cittas* must be removed from each of those numbers.

Some *cittas* are impossible in *Arūpa*-planes. They must be removed.

Being, plane, *Vīthi cittas*

being	plane	possible *Vīthi cittas*
Duggati Ahetuka	4 woeful planes	37
Sugati Ahetuka	- Human - *Cātumahārājika* - *Asaññasatta*	41
Dvihetuka	Human 6 Deity planes	41

9 *Tihetuka*

being	plane	possible *Vīthi cittas*
Tihetuka Puthujjana	*Kāma-sugati*	45 / 54
	Rūpa	38
	Arūpa	23
Sotāpanna, Sakadāgāmi	*Kāma-sugati*	41 / 50
	Rūpa	34
	Arūpa	19
Anāgāmi	*Kāma-sugati*	39 / 48
	Rūpa	34
	Arūpa	19
Arahanta	*Kāma-sugati*	35 / 44
	Rūpa	30
	Arūpa	14

Note: In the *Rūpa*- and *Arūpa*-plane the respective *rūpa*- and *arūpa-vipāka cittas* also appear but only with the function of *paṭisandhi, bhavaṅga* and *cuti*. They are *vīthimutta cittas* (process-freed consciousness) and the next chapter will deal with them. If all possible *cittas* are mentioned, they must be added to the given numbers.